

J. S. Love, Irondale, Mo.

THE
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REV. M. E. DeWITT, EDITOR.

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ART. I.—*Compendium of Doctrine.**

THE following paper contains a brief synopsis of the distinctive doctrines of the Church to which Rev. Hugh B. Hill belonged—which he labored so long and arduously to disseminate. To the order of tenets here presented, he most tenaciously adhered.

1. That God, for his own glory, created the noble creature, man, and endowed him with faculties capable of answering the end for which he was created.

2. That God, having provided man a helpmeet, placed the two in the garden of Eden upon probation, forbidding them to eat of the tree of the knowledge of good and evil, promising them confirmation in life in case of obedience, and threatening death as the penalty of disobedience. That in

NOTE BY THE EDITOR OF THE THEOLOGICAL MEDIUM.—The compendium of doctrine which follows is the production of the Rev. M. H. Bone, so long and so favorably known to the Church. It was originally prepared in connection with a sketch of the life of Rev. Hugh Bone Hill, one of the excellent of the earth, his near relative and beloved co-laborer in the cause which was so holy and precious to them both. Mr. Bone's familiarity with the doctrinal views of Mr. Hill, as well as his enlarged and appreciative understanding of the Medium system, amply qualified him to prepare this compend, which is creditable alike to the head and heart of him who wrote, and to those of him of whom it is written.

this was contained a "covenant of works," in which Adam and Eve were conjointly the representatives of their prospective posterity—and that retribution always succeeds probation.

3. That under the temptation of Satan, our first parents fell from their estate of innocence and purity, and became condemned under the stipulations of the "covenant of works," and also guilty and wholly depraved; that their posterity yet to be born, sinned in their sin, and shared with them in all the consequences of that transgression. That these are federal, but take effect as their posterity receive existence, which positively could never have had existence but for the introduction of the remedial system under the second federal representative, the Lord Jesus Christ.

4. That our first parents were left to the freedom of their own will, either to obey or transgress, and were, therefore, personally responsible for their moral conduct; still, in absence of motive to disobey, and possessed as they were with a holy nature, they could not but have chosen to obey. The presence of the temptation, however, was not the *cause*, but the *occasion*, of the transgression. The presence of the motive to sin did not lessen their liberty to stand or fall, nor mitigate their obligation to punishment after the fall, but did so far extenuate the circumstances as to render our first parents eligible to a second probation, in which they might fulfill lawfully the injunction, "Be fruitful and multiply," and their posterity with them enjoy the offer of recovery, and human nature realize victory over the tempter for the part he had acted—"It shall bruise thy head, and thou shalt bruise his heel."

5. That all mankind who have an existence, have it on probation, which is secured through the second federal head, the God-man, the Mediator, whose humanity is the "beginning of the creation of God," as the medium of access by all created intelligences to God the *infinite* source of happiness to all *finite* creatures; but now by the election of the Father, he became also the Mediator between God and man, who in due time took upon himself the seed or nature of Abraham, for the suffering of death, who by the sacrifice of himself bought man off from liability to immediate punishment to a second

probation, during which he (man) may, under the means and appliances adapted to the end, through the merits of Christ Jesus, recover from the fall, and obtain an election to glory.

6. That the atonement of Christ, which consists in his active and passive obedience, though federal, and sufficient to save all the posterity of Adam, must become *personal* to save any one; it can only become personal by personal consent or choice. Though man by his fall lost his original righteousness and communion with God, still, the will being an attribute of the intellect, did not lose its freedom of choice, but did lose its opportunity to choose good, until it should be presented to him in contrast with evil; yet, doth it choose evil most freely, it being the only motive to action, and man's depraved nature inclining him thereunto. As our first parents could not choose evil while in the image of God, and in the absence of any motive to evil, until through Satan's agency presented by way of temptation, but did continually and most freely choose good, so now, in the ruins of the fall, man cannot but choose evil, which he does most freely, until good is presented by contrast with evil. And as in his first probation he was left to the freedom of his own will to choose between good and evil, so now, in his second probation, under the moral appliances which divine grace affords, he is left again to choose between good and evil, and each one is personally responsible for the choice which he makes, according to which will be his eternal destiny. Temptation to sin, in the first trial, was not the cause, but the occasion, of his fall; so in his second trial moral light and suasion are not the cause, but the occasion, of his recovery.

7. That the Holy Ghost is given to the "world" through the merits of Christ as the source of that moral light which "lighteth every man that cometh into the world," with motives to the sanctification of every man. He may fulfill his office independently of all means, or he may employ such means as he may choose, which are adapted to his purpose, but which can only be effectual by his divine appliance. His means ordinarily address man's intellect, but he applies them to the heart. The sinner, therefore, is both instructed to know the truth, and made to feel the power of that truth.

Thus, he is called to repentance, and enabled to obey that call. He is instructed to believe in Christ, or choose to be saved through his merits, and enabled to put forth that choice. "Work out your own salvation," etc.

8. The application of truth to the heart by the Holy Spirit, produces therein conviction for sin; conviction improved produces penitence or sorrow for sin (not Adam's sin, but personal sin); and penitence indulged should lead to endeavors to forsake sin. Repentance has no merit—does not make the penitent any better—its effect is to cause him to feel in a worse condition, because it cuts him off from hope by deeds of obedience to the law, and shuts him up to faith in Christ alone; hence, its only use in the economy of salvation is to prepare the sinner to appreciate Christ Jesus as he is offered in the gospel.

9. Faith is the belief of the truth. Truth represents facts. There can be no method of access to Christ only by faith. There are three grades of faith. The first is that fitly called "the faith of credence." It consists in the approval of a proposition by the assent of the judgment and the understanding. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." The second is that appropriately called "the faith of acceptance." It consists in the consent of the will to a proposition, joined to the assent of the judgment and the understanding. In it the sinner receives and rests upon Christ alone for salvation. "Believe in the Lord Jesus Christ, and thou shalt be saved." The third grade of faith is the highest possible degree, and amounts to assurance, equivalent to knowledge. "*I know* that my Redeemer liveth."

Faith is an act or exercise of the intellect, and is not dependent upon the moral qualities of the heart. Faith is a gospel condition, not in a commercial sense, but in the fitness of things, as the taking of appropriate medicine by the patient is the condition of the restoration of health. Faith has in it no merit, nor can it impose an obligation upon God. It is neither a gift nor a grace, but the simple exercise of the mind. Faith is the test act under the gospel, and yet it is as much a receiving as a doing. "Wilt thou be saved, or made

whole?" The atonement of Christ makes it so that the penitent *may* believe. The Holy Spirit's influence upon him makes it so that he *can*. If, therefore, he may and can, he *ought*. If he ought and do, he has done no more than that which was his duty to do, and has naught in which to glory. If he may, can, ought, and do not, *he ought to be damned*.

10. To repeat, faith is the instrument by which truth is received. Truth is the representative of the facts in Christ. When, therefore, the truth has gained the consent of the mind, the Holy Spirit applies the facts so fitly represented by the truth to the heart, and *justification* is the final result in order of time. Justification is opposed to condemnation, and not only frees the sinner from obligation to punishment, but also places him upon equality with the law, which law recognizes him as just, "only for the righteousness of Christ imputed to him, and received by faith alone." Being justified, all legal difficulties are removed from between God and the believer; God can now graciously pardon his personal sins of which he is guilty, and afford him a consciousness of that forgiveness, or a witness of the Spirit.

11. There is now no hindrance to his *adoption*. God could not consistently adopt a convict, nor will he regenerate or sanctify an alien; but, recognized by the law, justified and pardoned, God may legally make him a child by adoption, by which "he is received into the number, and has a right to all the privileges, of the sons of God." Adoption does not sanctify; it is only a legal or judicial act of God, by which he makes the alien a son; and being a son, God sends forth the "Spirit of his Son into his heart, crying, Abba, Father;" or, in other words, regenerates, changes, or renews him in the "inner man" after his own likeness, being thus "born again." In this moral change the *whole* image of God is enstamped upon the heart; it is not partially or in part renewed; he, however, is in the beginning in an infantile state, but has all the features of the adult as perfect in their degree as they can be made—"a new creature in Christ Jesus"—"all has become new." The life of God in Christ Jesus is his life—"Christ Jesus," a *full, complete, living Saviour*, formed within him "the hope of glory." Thus the regenerated soul is at

once fitted for the kingdom of heaven, and if called away, would be ready to depart and be with Christ in paradise.

Mr. Hill taught that regeneration in the soul of a believer is the commencement of the work of sanctification; that it is wrought by the Holy Spirit; that it is a work of which the subject thereof is conscious, having the witness of the Spirit with his spirit that he is born of God; therefore, he is enabled to cry, "Abba, Father, my Lord and my God." That this "new man" is susceptible of growth or development in degree, not in nature, until it attains to the statue of a perfect man in Christ Jesus; that this growth or increase of grace is the progressive work of sanctification, in which the spiritual man increases, and as the work progresses, it obtains increased moral ability to control the animal passions, and render the physical man more and more sanctified to obedience, with the moral and intellectual nature, to the law of Christ, that the *whole man* may become more and more consecrated to the will of God.

The only difference in the moral character and legal status of a believer in Christ in the body, and in heaven, out of this tabernacle, is, that, in the body, which is carnal, and is not changed in nature by regeneration of the soul, it is subject to temptations through the body alone. Satan cannot approach a regenerated soul only through the body, for it is hid from him "with Christ in God." It is the obligation of the Christian while in the body "so to possess his vessel" as to "yield his members instruments of righteousness unto God." The human body, in its organism, has a spirit in common with the animal creation; this is carnal, sensual, devilish, and can only be subdued by discipline to the higher nature, which is sustained by the grace of God. This subjugation is only attained by persevering war of the "law of the mind" against "the law that is in the members." During this warfare the Christian is often betrayed into sins of infirmity, of temptation, and of impulse, contrary to the desires of the heart and the purposes of the will—"the things that I do, I allow not," consequently, he often cries out in bitter sorrow and repentance, "O wretched man that I am;" and through the intercessions of his Advocate with the Father, he obtains absolu-

tion from condemnation, and cries again in triumph, "Thanks be to God, who giveth the victory." This growth of grace while in the body, and this victory over the flesh and the devil, is secured to the Christian through the sanctified means of grace, precisely adapted to this end, when used by faith in them that use them. Thus the Christian pilgrim grows in grace and in the knowledge of Jesus Christ as he progresses in life, until he has "finished his course."

The soul of a Christian in heaven is no more certain of eternal life than the soul of the Christian in the body; both stand in precisely the same relation to God. The soul of the Christian in heaven is no more converted, regenerated, born again, than the soul of the Christian in the body. Their comforts and consolations are the same in character; their moral nature is precisely the same, likeness to God the same, Christ in them the same; they have the same privilege of growing in the knowledge of God, and consequently of increasing in happiness in an equal ratio. The only difference is, that the one is in the body, and subjected to the labors, temptations, and incumbrances thereof, which certainly circumscribe the amount of its happiness, while the other is freed from the body, and consequently from contact with this world in all its ramifications and imperfections—in brief, the difference between the two is in respect to the *amount* of happiness which the soul of the believer will enjoy until the resurrection, in consequence of absence from the body, and presence with the Lord.

Mr. Hill believed in the final perseverance of the saints: 1. Because of the unconditional and covenant promise given to them in the Holy Scriptures, that they shall have eternal life. 2. Because the choice of life in Christ closes the sinner's probation, and he is, therefore, confirmed, so that he ever after chooses life most freely and most certainly, according to the life of God that permeates his heart and governs and controls his will. There is but *one* spiritual life—that life is in God. It is holy, and it directs the divine volitions, so that God chooses holiness by nature, yet most freely. The same life is in them that believe, that is in God. "That they all may be one, as thou, Father, art in me, and I in thee, that they also

may be one in us." Spiritual life is a unit: it makes God and his people one; they, therefore, can no more choose evil in preference to holiness than can God; and yet they choose holiness freely. 3. Because Christ continually advocates their cause, so that "if any man sin, we have an advocate with the Father." Then, "who shall lay any thing to the charge of God's elect? it is God that justifieth." 4. Because Christ prays for his people. "Neither pray I for these alone, but for them also that shall believe on me through their word." Christ's prayers cannot fail of being answered. He says to his Father, "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." And again to Peter, "I have prayed for thee that thy faith fail not." 5. Because their hope is "sure and steadfast." Nothing can be more certain than that which is sure and steadfast. 6. Because the covenant relation in which they stand to God is confirmed by the oath of God, in which it is impossible for God to lie.

These are the tenets which Mr. Hill believed, and which he preached whenever he touched upon doctrinal subjects in the pulpit. They constitute that system which he received from the lips of the fathers of the Church, with most of whom he was familiar, and under some of whom he received his ministerial training. They are the doctrines which he recognized as embodied in the Confession of Faith of the Cumberland Presbyterian Church, and which he, by careful and prayerful research, found taught in the Holy Scriptures. And though of necessity they are here set forth in a very brief manner, they are sufficient to represent the great Medium system of theology, as compared with the two old popular and antagonistic systems, called the Arminian and Calvinistic, which have kept the Church in confusion, and the world in dangerous doubt, not to say infidelity, ever since learned men conceived the idea of improving upon the doctrines taught by Christ and his apostles by adding to them human philosophy.

The Medium system concedes that there are truths contained in the Augustinian or Calvinistic system, though these truths are much neutralized in their moral force by

being mixed with speculations, unscriptural, inexplicable, highly mysterious, and far, very far, from affording encouragement to an honest inquirer after the way of life; and not only so, but fitted to encourage that inclination in human nature to excuse self from responsibility by suspending all events upon divine sovereignty. Divine inspiration would not have it so. The Medium, which fully embraces the remedial system of inspired and revealed theology, recognizes what of truth the Augustinian system contains, but rejects and leaves out error.

So in like manner there are precious truths found in the Arminian system, but with these are also mixed errors which tend greatly to bewilder the mind with contingencies and uncertainties in reference to the future, and also to encourage that spirit of legality which is always present in unsanctified human nature, which limits the grace of God, and robs him of the glory due to his name, in consummating man's salvation.

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But neither the Calvinistic nor Arminian system, when stripped of all error, contains truth enough to make out a full gospel plan; when, however, taken together, it is found that they mutually harmonize, and sweetly coalesce, making out a *complete* system of truths, unencumbered with error, which is found to be the very precious old creed taught by Christ and his apostles during the days of their ministry upon earth. This is the Medium system, gathered up and compiled by Cumberland Presbyterians from truth in Calvinism, and truth in Arminianism, leaving the errors of the one system on the one hand, and the errors of the other system on the other hand. It is Medium—it is not like either as a whole, and yet like both in part, going between the two, absorbing the truths of each, and rejecting the errors of both.

There are two leading facts admitted by both Calvinists and Arminians, viz.: there are some of the human family saved: they are saved by grace, and the glory belongs to God; and there are some of the human family lost: they are lost for want of grace, and the guilt rests upon their own heads.

These cardinal truths are unmistakably taught in the Bible; but compare the two creeds or sets of tenets together, they are found to be antagonistic, and can never be reconciled, either upon the Calvinistic or the Arminian system alone. Calvinism will secure the glory of God in the salvation of the saved; but what about the guilt of those that are lost? Arminianism responds, "that is very clear, they did not work out *their own* salvation, therefore the guilt rests upon *their own* heads." "But," says Mr. Calvin, "What about the glory of God in the salvation of the saved?" And so they can never agree upon the two acknowledged cardinal points.

The Medium-system man takes up the Apostle's Creed, and harmonizes the two points by one single text, "Work out your own salvation with fear and trembling." "That will do," says Arminius. "But take care," says Calvin, "about your works; you will infract God's glory." The medium man reads on, "for it is God that worketh in you, both to *will* and to *do* of his good pleasure." The two antagonists are silent—both are confounded.

Here the glory of God is secured in the salvation of him that wrought out his own salvation; for it was God who first wrought in him both to will and to do, without which he would not have been able either to will God's pleasure or to do it; and if he did not either will or do God's good pleasure, it was because he would not, for God wrought in him the ability. God would have saved him by grace, but he rejected and abused that grace—he would not; *the guilt is upon his own head.*

Cumberland Presbyterians do not profess to have originated the system of theology they teach, but they do claim to have been the first to have fully returned to the old paths, since the days of error arose, and the pure gospel was corrupted by man's wisdom and philosophy. It was discovered by holy men, who were the principal promoters of one of the greatest revivals known to modern Christianity, and was suggested to the minds of such men as sought scriptural reasons to justify that revival against most formidable opposition, originating in practical agreement between a formal Church and an infidel world; and when discovered and most skillfully employed,

it triumphed most gloriously, and stands to-day the strongest bulwark against formal religion and infidelity to be found in the world. All evangelical denominations of Christians have *practically* adopted this system of theology as the best and only successful revival policy, and are converging toward the Medium system. And why should the dogmas of the schools not be expunged from all theological standard works, as they are being ignored in evangelical pulpits, that truth may have "free course and be glorified."

This is the only system of religious tenets which reconciles and harmonizes divine sovereignty and human agency—which sustains the glory and efficacy of divine grace, and yet holds every man individually responsible to Almighty God for the exercise of his own freedom of will and moral conduct. It is divinely adapted to persuade men to be reconciled to God. It leaves every man without excuse, while it offers the highest possible encouragement to experimental and practical piety.

This is the system of doctrines which "commends itself to every man's conscience in the sight of God." Only let any man with a mind unprejudiced by the force of education or otherwise, take the Bible and read for guidance into the way of life, and, ere he is aware, he is fixed in his judgment, conscience, and belief, in the Medium system.

Herein is to be found the secret of Mr. Hill's success as a preacher. He preached the *common sense* doctrines of the Bible. This gave to him the vantage ground over both the judgment and the conscience of his hearers; and before they had time to erect strong fortifications against the truth, they became prepossessed in favor with both the preacher and what he preached, and were ready almost involuntarily to cry out, "Come, see a man, which told me all things that ever I did."

There is nothing in the range of human thought and imagination half so sublime, and yet so plain, as gospel truth; and the more plainly it can be presented, the more clearly will its sublimity appear; the greater, too, will be its moral force. Learning and talents are sadly perverted when they are employed otherwise and for other purposes than to make *truth plain*. Hence the grand obligation of a modern gospel minister is to employ all his skill and all his ability, both nat-

ural and acquired, to make truth plain ; in order to which, he must leave off the human philosophy and human policy with which it has heretofore been burdened, and strive to bring it out of the fog thrown around it by the schools of carnal and ambitious theologians, and mistaken theorists. This may be, in the call and providence of God, the *especial* mission of the Cumberland Presbyterian Church, whose motto is, in the words of the late lamented Dr. Bird, "Orthodoxy on fire."

ART. II.—*African Colonization and Christian Missions.*

IN the entire history of Christian effort and philanthropy, we doubt whether another instance occurs of such deep-seated, persistent, and long-continued misunderstanding and misrepresentation as in the case of the American Colonization Society. From the very conception of this great and humane enterprise to the present day, the objects, purposes, views, desires, and hopes of its projectors, advocates, and friends have been perverted, distorted, and hence opposed by able men from widely different points of view, and for very different reasons. So varied, so intense, so artful, so forcible, so plausible, so malignant have been these multiform attacks that nothing but the great Christian miracle of patience in the hearts of its few but faithful friends, and the inherent excellence of the cause itself, could have enabled it to keep head above water during the half-century since the project first took practical shape in the mind of a true-hearted, humble, Christian educator.

Unhappily, just about the time that the philanthropic and devout Finley, of New Jersey, was attempting to get the attention of American statesmen and churchmen to what he then conceived, and what we now know, to be one of the widest-reaching and most pregnant schemes of the prolific nineteenth century, the questions connected with the famous Missouri Compromise debate also began to agitate the country, literally

from center to circumference. The *odium theologicum* has long been a by-word with moralists, and an opprobrium and stumbling-block with unbelievers. We hold, however, that it is as honey to gall when compared with political virulence, and that, indeed, it is ordinarily and truly but an offshoot, or else constituent part, of the latter. So it came to pass that jaundiced eyes were immediately turned upon the founders of the Society and all connected with it, although it was also at once indorsed by many most prominent and influential public men. It was directly concerned with *Africans*, and thus with slavery; and when this is written the whole tale is told, for upon this subject we all understand that the whole great American people have for some fifty years been either demented or else, in the righteous providence of God, for wise and gracious purposes, given over to wild delusions. Nations have their personal religious experience as well as individuals. Let us hope that the infatuation has passed away, and that speedily affliction will have wrought its proper work, and that all this mighty nation will awake to righteousness, gird its loins, and go about its heaven appointed work of conveying the light of Christian civilization to the great continents on its right-hand and left.

One singular misconception, prevailing from the start until this very day, and, because of its bearing upon the productive ability and hence financial interests of the nation at large, adapted to arouse insidious and deeply self-interested opposition to the colonization scheme, is the idea that its advocates wish and intend to transport the vast African population of the United States to its original seat. President Dew, of William and Mary College, published an exceedingly interesting, well-written, and powerful pamphlet against the Society, based upon this view. I read it, twenty odd years since, on one of the old-time, magnificent packets between New Orleans and Nashville, being kindly favored with its use by a planter. It was a perfectly stunning argument, showing, as clearly as that two and two make four, that the Colonizationists were as visionary as any of Dean Swift's Laputan philosophers, since, by the elastic law of population, just as fast as a few thousand liberated slaves were conveyed by slow-sailing ships to Liberia

their places would be refilled by the increased fertility of the race caused by this very removal itself. And thus the good Finley, with Henry Clay, and all the rest of them, were merely engaged in rolling up the stone of Sisyphus, and with no better success. We have since read the same line of argument in Villermè and other eminent publicists, but by none of them have we found it so thoroughly elaborated and so well expressed as by President Dew. Of course, it was to us a *fulmen brutum*, as we knew very well what Dr. Finley and his associates proposed and what they did not propose. They proposed then, as now, to remove Christian African freedmen to Africa, for the sake of promoting the highest interests of these freedmen, and for the sake of Christianizing the great and populous continent of Africa. The friends of Liberia have never been so ignorant of history and political science as to suppose that it was either desirable or practicable to remove three or five millions of men, women, and children across a wide expanse of ocean, unless there was a greater stimulus behind these millions than was either in Finley's time or is in ours. Strange, indeed, would have been such an error, for the founders of the American Colonization Society were among the most eminent educators, divines, and statesmen of the day. They had their head-quarters in the City of Washington, and were in every way so situated as to be just the very last men to make so gross a mistake.

If a great and deeply-learned man like Dew, of William and Mary, should thus misjudge the scheme of Finley, we need not be surprised to find similar perverted ideas taking possession of narrower minds connected with leading and influential current magazines and journals. Since undertaking, a few months ago, to prepare this article for the *Theological Medium*, a quarterly to aid which every Cumberland Presbyterian minister should hold himself ready when called upon, I have met with a long article in a leading New York daily, from the pen of a traveling correspondent in the Southern States. I laid it aside, intending to copy it here, but time and its length forbid. It is a forcible delineation of the great evil which the Colonization Society will inflict upon the South by tempting away from its limits sober, industrious laborers

just at the time when such useful citizens would be most valuable in repairing its waste places. This argument and objection, in fewer words, I have met perhaps a thousand times since the memorable year 1865, repeated by writers in every part of the land. Now, if these people, who are so stingily afraid of bestowing a little of American enlightenment upon that Africa which has done so much to create American wealth, will carefully read President Dew's able pamphlet, above-mentioned, they will at once dismiss all such fears. The American Colonization Society may, during the next decade, and the next, assist so many Christian-minded freedmen to their forefathers's land as to dot it from tropic to cape with mission-stations, and yet the African vote and the African labor in the South remain undiminished.*

* President Dew was one of the profoundest and most influential writers of his day on government, history, and political economy, although he died under forty-four years of age. He furnishes an illustrious example of the stupidity and lethargy of our Southern people in all matters intellectual. While his lectures and essays, written in the quiet of a village college, inaugurated, according to John Quincy Adams's opinion, a new era in the history of the country, yet no pains have been taken to collect and print them; and his fugitive pieces, as well as his larger works, are but little known to students and general readers. Even Allibone, equally noted for minute accuracy and untiring industry, makes two individuals of him, and then gives but a meager and imperfect idea of his life and merits; nor is he to be blamed, since materials for judgment were not at hand, as in the case of all English and Northern authors. Our great vehicles of daily mind-food a year or so ago passed around a sharp paragraph from the New England aristocratic iconoclast, Wendell Phillips, in which he terms the whites of the late Confederate States eight millions of dunces. It is very true that this is absurd enough as a wholesale description of the people whose Washington founded the republic,* and gave luster to the Anglo-Saxon race throughout the world and for all time; whose Madison, by consummate wisdom, unequaled prudence, and profound knowledge of political science, did more than any or all others to shape and indite the best Constitution of human government ever committed to writing, and is justly called its father; whose Jefferson displayed, in the Revolutionary Congress, at the French court, and in the Presidential chair, diplomatic and administrative ability which won the plaudits of the world, and more than doubled the territory and glory of his country; whose Marshall, during thirty-five years as Chief-justice of the land, won laurels for the legal profession not more by the high moral qualities which so richly adorned his character than by the profound

From 1830 to 1860 the American Colonization Society was exposed to pitiless attacks by fanatical and selfish parties on precisely different grounds in the antagonistic sections of the

learning and strong intellect exhibited in his decisions; whose Jackson, by unsurpassed bravery and military skill, at the head of a small army of Western riflemen, saved his country from the assaults of Wellington's veterans, and as President, in times of violent dissension, won the high eulogium, reëchoed from ocean to ocean of late, to the effect that had Providence given us a second Jackson in 1856 we would have been spared an Iliad of woes; whose Polk, the very type of a pure-minded ruler, extended the boundaries of the empire westward to the confines of the populous Orient; whose Clay, by his eloquence, swayed alike the senate and the hustings, and led captive hosts of idolatrous followers from Maine to Georgia; in short, whose public men fill the foremost place in the annals of our country's history, while her private citizens do more than any other equal number in creating public wealth. Yet Mr. Phillips, sitting within the four walls of his richly-furnished library, and looking at its shelves alone, may be excused, because in all this matter of writing and printing the South has done itself great injustice. Its heroes are not commemorated; its authors are not remunerated. As, in the first quarter of this century, the witty and potent Sydney Smith, by asking, in the trenchant *Edinburgh Review*, "Who reads an American book?" cut to the quick the pride and self-esteem of the American people, and thus became a public literary benefactor, so may our kind hearted Boston neighbor become instrumental in a literary revival throughout the South; and let the first employment of the pen and of the purse be the pious one of honoring those who have gone before and made us. Their lives and deeds should be recorded; their works should be published, and preserved in multiplied public libraries. No people ever became a literary people by merely studying and imitating others. It must have its own history, ideas, and literature; it must go back and build upon itself, however modified by the outside and surrounding world. Let the stigma be wiped off. Let Virginia, the mother of States and of statesmen, and of universities, imitate the whole-souled liberality, the honorable sectional pride, the admirable filial piety of Massachusetts, and give to the world complete editions, handsomely printed and carefully edited, of all that can be gathered up from the pens of its Marshalls, Lees, Masons, Dews, and their numerous compeers. O ye rich men of Richmond and Norfolk, of the Valley and of Piedmont, hasten to wipe away from the Old Dominion the opprobrium that annually within her borders more time, thought, and money are expended upon demoralizing horse-racing than upon keeping bright and polished the monuments, warm and green the memories of the noblest army of patriots, heroes, and sages with which any commonwealth was ever blessed by the Supreme Benefactor of nations!

wide-extended Union. Throughout the North, particularly in the New England States, the most active and influential in forming public opinion, a very energetic and eloquent warfare was kept up against it as encouraging and abetting the sin of slavery. So violent and so successful was this warfare as almost to neutralize the efforts of the Society to secure an impartial hearing. Only by heroic perseverance and a patient tenacity of purpose, rarely equaled and never surpassed, was it enabled to make head against its formidable foes, and to maintain its organization and fruitful activity. In the Southern States, on the other hand, the narrow-minded and suicidal jealousy too often and too fatally exhibited by large capitalists against all efforts to ameliorate the condition of the laboring masses, and to elevate the poor, led to the same results. As the anti-slavery crusade in the north-eastern corner of the Union grew stronger of tongue and more potent of pen, so did the anxiety and timidity of accumulated capital in the South, particularly in the extreme Southern States, become more and more mercurial and easily alarmed. Hence, in these States African colonization was looked upon with great suspicion as being the forerunner of revolutionary abolitionism. Very soon this suspicion was proclaimed, and the Society rendered so odious as to be compelled to restrict its operations mainly to a few border States. Yet, during this long, tedious dwelling in the wilderness of folly, contention, and strife—amidst the hootings of discordant passions and the howlings of wild imaginings—the heaven-guided advocates of African regeneration held on unmoved in the course first marked out by the founders of their organization. It had nothing to do with the intrinsically-momentous questions connected with the continuance or termination of slavery. In each State these were to be settled on their own merits, precisely as had been the case during the period from 1776 to that of the formation of the Society. It was neither pro-slavery nor anti-slavery: it was a great Christian mission for the benefit of individuals and of two continents.

The many minor points of prejudice and attack, varying with change of locality and time, our space does not allow us to state. All these, with the grand difficulties above imper-

fectly outlined, will be best commented upon by a brief sketch of the origin, aims, and results of the Society:

The sentiment out of which it grew, more or less definitely formed into specific plans, was everywhere tending to realize itself in beneficent action for the colored race. This sentiment gushed forth at many points; so that many persons have been named as the originators of our enterprise. And there is some ground for each of these claims, and, doubtless, for many others that might have been advanced. They were originators, as truly as if there had been no others. Their relative merits cannot be settled by chronology, for the thought was often as fresh and original in the later projector as in any that had preceded him.

The earliest movement known to have any historical connection with our Society was the visit of the Rev. Samuel Hopkins, of Newport, R. I., to his neighbor, the Rev. Ezra Stiles, April 7, 1773. The diary of Dr. Stiles has preserved the record. Dr. Hopkins proposed to educate two pious negro youths for the ministry, and send them to Africa as missionaries; hoping, evidently, to send more in time. He needed assistance to meet the expense. The more practical mind of Dr. Stiles suggested that the enterprise would not succeed in that form; that thirty or forty suitable persons must be sent out, and the whole conducted by a society formed for the purpose. This idea of a purely missionary settlement grew, in a few years, into a definite plan for a colony, with its agricultural, mechanical, and commercial interests. August 31, 1773, Drs. Stiles and Hopkins issued a circular, inviting contributions to their enterprise. February 7, 1774, a society of ladies in Newport had just made their first contribution; and aid had been received from several parts of Massachusetts and Connecticut. November 21, two of the young men sailed for New York, on their way to Princeton, N. J., to be educated under Dr. Witherspoon, president of the college.

The War of Independence suspended these labors; but the plan and the purpose survived it. In 1784, and again in 1787, Dr. Hopkins endeavored to induce merchants to send out a vessel with a few emigrants, to procure lands and make a beginning, and with goods, the profits on which would, of course, diminish the expense. In March, 1789, he had consultations with Dr. William Thornton, "a young man from the West Indies," who proposed to take out a company of free blacks, and found a colony in Africa. A number volunteered to go with him, but the enterprise failed for want of funds. Dr. Thornton was afterward a member of the first board of managers of the American Colonization Society.

A month later, Granville Sharpe and others sent the first colonists

from London to Sierra Leone. This design was already known to Hopkins. Perhaps, too, Sharpe had heard of the plans of Hopkins, as they had been well known in England for some years; but they had no direct intercourse with each other till Hopkins wrote to Sharpe, January 15, 1789, inquiring whether, and on what terms, and with what prospects, blacks from America could join the colony. There were then "Christian blacks," desirous to emigrate, enough to form a church; and one of them was fit to be its pastor.

Unsuccessful in this, he continued his labors. In 1791, he wished the Connecticut Emancipation Society to be incorporated, with power to act as an education and colonization society. In 1793, he preached a sermon before a kindred society at Providence, which was published with an appendix, in which he advocated almost the exact course of action afterward adopted by this Society, and urged its execution by the United States Government, the several State governments, and by voluntary societies.

Hopkins died December 20, 1803; but the influence of these labors still lived. They must have been well known to Capt. Paul Cuffee, of New Bedford, and the thirty emigrants whom he took to Sierra Leone in his own vessel, early in 1815; and in 1826, two of his "hopeful young men," Newport Gardner, aged seventy-five, and John Nubia (known in Hopkins's correspondence as Salmur Nubia, and familiarly in Newport as Jack Mason), aged seventy, hoping to move their brethren by their example, sailed from Boston in the brig "Vine," the eighth vessel sent out by this Society.

The next movement having any historical result was in Virginia. December 31, 1800, the Legislature, in secret session,

"*Resolved*, That the Governor be requested to correspond with the President of the United States on the subject of purchasing lands without the limits of this State, whither persons obnoxious to the laws or dangerous to the peace of society may be removed."

The Governor, Monroe, in communicating this resolution to the President, stated that it was passed in consequence of a conspiracy of slaves in and around Richmond, for which the conspirators, under existing laws, might be doomed to death. It was deemed more humane, and it was hoped not less expedient, to transport such offenders beyond the limits of the State. President Jefferson favored the idea, discussed the objections to several locations, said that "Africa would offer a last and undoubted resort," and promised his assistance. The Legislature, January 16, 1802, directed a continuance of the correspondence, "for the purpose of obtaining a place without the limits of" the United States, "to which free negroes or mulattoes, and such negroes or mulattoes as

may be emancipated, may be sent or choose to remove as a place of asylum;" requesting the President "to prefer Africa, or any of the Spanish or Portuguese settlements in South America." This resolution differs from the former, in that it does not contemplate a penal colony, and does contemplate increased facilities for emancipation, in a mode which the State did not esteem dangerous. The President corresponded with the British Government concerning Sierra Leone, and with the Portuguese concerning their possessions in South America, but without success. In 1805, January 22, a resolution was passed instructing the Senators and requesting the Representatives from that State to endeavor to procure a suitable territory in Louisiana. No action followed, and the matter slept ten years. Yet the proposition of Ann Mifflin, and the correspondence of John Lynd with Thomas Jefferson, in 1811, showed that the idea was still alive and at work.

Another of these numerous origins must be noticed. In the spring of 1808, a few undergraduates of Williams College, Massachusetts, formed themselves into a society, whose object was "to effect, in the persons of its members, a mission or missions to the heathen." In about two years, this society was transferred to the Theological Seminary at Andover, of which most of them had become members. Here they procured the formation of a "Society of Inquiry respecting Missions;" and there was thenceforth the chief seat of their labors. With becoming modesty, they regarded themselves as little else than mere school-boys, competent, indeed, to make inquiries, collect information, and discover wants that ought to be supplied, but needing the guidance of older and wiser men to mature judicious plans and execute them successfully. The proposal of four of them to go on a mission to the heathen in foreign lands led directly to the formation of the American Board of Commissioners for Foreign Missions. Suggestions from these young men, or some of them, also led to the formation of the American Bible Society, and, though in some cases less directly, several other kindred institutions, for which the state of feeling in the religious world was prepared.

Samuel J. Mills has been commonly regarded as the leader of these inquirers. With a companion, he made a journey of inquiry through large parts of the new settlements in the United States, especially the south-western part. He came back with the knowledge of many wants to be supplied, and fully convinced that, to use his own words, "we must save the negroes, or the negroes will ruin us;" and that there was so much at the South of right feeling toward the negroes that something might be done toward saving them. The matter was abundantly discussed. A colony was proposed somewhere in the vast wilderness

between the Ohio and the great lakes. But one of them, at length, objected to that location. "Whether any of us live to see it or not," said he, "the time will come when white men will want all that region, and will have it, and our colony will be overwhelmed by them." So they concluded that the colony must be in Africa.

Mills went to New Jersey, to study theology with Dr. Griffin, at Newark, and still more, as Dr. Griffin soon thought, to engage him and other leading men in that region in considering whether certain good objects could be accomplished, and how. While there, he originated the school for the education of pious blacks at Parsippany, some thirty miles from Princeton. It was placed under the care and patronage of the Synod of New Jersey; and thus the Presbyterian clergy of that State were brought into active connection with Mills and his idea of saving the negro.

Among the most eminent of that clergy was the Rev. Dr. Robert Finley. No record has been found of any direct intercourse between him and Mills; and there is no reason to suspect that Mills furnished him with a plan of a society, to be formed at Washington, for colonizing free blacks in Africa. That plan seems to have developed itself in his own mind, while contemplating that class of facts to which Mills was so busily calling attention; and it is certain that he had it under consideration as early as February, 1815. From about that time, he was industrious in recommending it to his friends; but they, while admitting that its object was good, generally distrusted its success. After probably nearly two years of such labor, he called a public meeting at Princeton, to consider the subject; but few besides the Faculties of the College and the Theological Seminary attended, and only Dr. Alexander appears to have aided him in commending it. Still he persevered; and when Congress assembled, early in December, 1816, he repaired to Washington, to attempt the formation of his proposed society. On his arrival, he went at once to his brother-in-law, Elias B. Caldwell. That these brothers had previously corresponded on the subject is a probable conjecture, but not a known fact. Yet the idea of colonization was not then new to Mr. Caldwell. It had already been suggested from another source.

Late in February, 1816, the Virginia secret resolutions and correspondence of 1801-5 first became known to Charles Fenton Mercer, a member of the Legislature of that State. Not being under the obligation of secrecy, he at once made them known extensively in the State, and pledged himself to renew them at the next session of the Legislature. Being at Washington—it must have been in March or April—he made known the facts and his intentions to two friends. One was

his old schoolmate at Princeton, Elias B. Caldwell, who approved his object, and promised to use his influence with his Presbyterian friends in New Jersey in favor of it. The other was Francis S. Key, who would attempt a similar movement in Maryland. General Mercer redeemed his pledge. His proposed resolution passed the House of Delegates, December 14, by a vote of 132 to 14, and the Senate, December 23, with one dissenting vote. This was done without any knowledge of the plans and movements of Dr. Finley for forming a society, and indeed without any expectation that a society would be formed. His idea was that colonization would be carried by the State governments, under the sanction and protection of the National Government. Still, this expression of Virginia's mind rendered important, and perhaps indispensable, aid to the formation and success of the Society; for the action of the House of Delegates was known in Washington before General Mercer's resolution had passed the Senate, and before any public meeting was holden to form a society.

To arrange that meeting, and secure attendance upon it, cost Dr. Finley no slight labor. The goodness of the object was generally admitted; but, at the preliminary consultations, those invited and expected were generally absent. Charles Marsh, member of Congress from Vermont, noticed this disposition of almost everybody to leave this good work to others; and, as this was the only project that he had ever heard of promising great good to the black race, he determined that it should not be allowed to die in that way. He decided that those who knew the plan to be a good one should attend the meetings. Of course, as all who ever knew his inexhaustible adroitness and persistency will easily understand, "a very respectable number" of them attended the first public meeting, December 21, 1816. Henry Clay, in the necessary absence of Judge Washington, was called to the chair. Elias B. Caldwell, the brother-in-law of Dr. Finley and the schoolmate and friend of General Mercer, perfectly informed of the plans and movements of both, made the leading argument in favor of forming a society. He stated that public attention had been called to the subject in New Jersey, New York, Indiana, Tennessee, Virginia, and perhaps other places. He was supported by remarks from John Randolph, of Virginia, and Robert Wright, of Maryland. A committee was appointed to prepare a constitution, and the meeting adjourned for one week.

At the adjourned meeting, December 28, the committee reported a constitution, which was adopted. Fifty gentlemen affixed their names to it as members. The twenty-third name on the list is Samuel J. Mills. What brought him there at that time, and what he was about while there, we can only infer from other parts of his history.

January 1, 1817, the day fixed by the constitution, the Society met for the election of officers. Hon. Bushrod Washington, of Virginia, was chosen president, with twelve vice presidents, from nine States, including Georgia, Kentucky, and Massachusetts, and one from the District of Columbia.

Thus the Society was formed and organized, not by the labors of any one projector, or by the influence of a movement in any one part of the country, but by the union of the tendencies which, remote from each other and independent of each other, had been working toward that result for more than forty years. That the Virginia movement, or the New Jersey movement, or the New England movements, would have accomplished any thing, without the union of all, some may perhaps believe, but facts have not proved. Its true origin was in the desire of good men everywhere to do the best thing then practicable for the black race, in this country and in Africa—that desire prompting all these movements, and sustaining them when providentially united in one.

From the foregoing concise but lucid account of the origin of the colonization scheme, for which we are indebted to the "Historical Discourse" of the Rev. Joseph Tracy, D.D.,* it is perfectly evident that while this movement was fostered by a great variety of individuals scattered throughout the country, representing different branches of the Church and different parties in the State, yet two leading motives were prominent and powerful. The one was a desire to promote the improvement and welfare of the individual colonists: the other was, through them, to Christianize Africa. It was throughout a Christian and philanthropic project. This will appear the more plainly by looking at the lives and characters of its advocates, and by studying their own declarations respecting their purposes.

Robert Finley, who first gave the plan definite shape by bringing to bear upon it the modern and efficient agency of

* After turning over the pages of a score or two of volumes, and noting many passages bearing upon the subject, I took up the elegant "Memorial of the American Colonization Society, January 15, 1867," and, finding the work admirably done to my hand, I have taken the liberty to use it *in extenso*. This is done, not to save labor or time, but because this sketch may be regarded as an authoritative exposition from the official leaders of the Society; and I can vouch for its candor and faithfulness from personal investigations.

free nations—associated effort—was a distinguished divine and educator, of New Jersey and Georgia, being President of the University of the latter State at the time of his decease. My own honored and sainted father was his pupil at Basking Ridge; and among the earliest names I learned to venerate and love for all that constitutes the perfection of Christian excellence was that of Dr. Finley. His inner life is well exhibited in the following letter to a friend, John P. Mumford, Esq., of New York, which also illustrates the historical fact that the Colonization Society had its origin in the spirit of missions. From the "African Repository," vol. i. p. 2:

BASKING RIDGE, Feb. 14, 1815.

DEAR SIR:—The longer I live to see the wretchedness of men, the more I admire the virtue of those who devise, and with patience labor to execute, plans for the relief of the wretched. On this subject, the state of the *free blacks* has very much occupied my mind. Their number increases greatly, and their wretchedness, too, as appears to me. Every thing connected with their condition, including their color, is against them; nor is there much prospect that their state can ever be greatly meliorated while they shall continue among us. *Could not the rich and benevolent devise means to form a colony on some part of the coast of Africa, similar to the one at Sierra Leone, which might gradually induce many free blacks to go and settle, devising for them the means of getting there, and of protection and support till they were established?* Could they be sent back to Africa, a threefold benefit would arise: we should be cleared of them; we should send to Africa a population partly civilized and Christianized for its benefit; and our blacks themselves would be put in a better situation. Think much upon this subject, and then, please, write me when you have leisure.

The other most active person in pushing along this cause to a happy issue was Mills, of Connecticut, a name conspicuous in the annals of the American Protestant Churches. What manner of man he was can best be brought before our readers by copying from the "African Repository," vol. i. p. 63, date April, 1825, the following eulogium, by the eloquent pen of the now eminent Dr. Leonard Bacon, of Hartford, written a few years after the death of its subject, and while as yet all his great schemes were mere beginnings:

A young minister of the gospel once said to an intimate friend, "My

brother, you and I are little men, but, before we die, our influence must be felt on the other side of the world." Not many years after, a ship, returning from a distant quarter of the globe, paused on her passage across the deep. There stood on the deck a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean. It was the body of the man who, in the ardor of youthful benevolence, had aspired to extend his influence through the world. He died in youth, but he had redeemed his pledge; and at this hour his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country. This man was Samuel John Mills; and all who know his history will say that I have exaggerated neither the grandeur of his aspirations nor the result of his efforts. He traversed our land like a ministering spirit, silently and yet effectually, from the hill country of the Pilgrims to the Valley of the Missouri. He wandered on his errands of benevolence from village to village, and from city to city, pleading now with the patriot for a country growing up to an immensity of power, and now with the Christian for a world lying in wickedness. He explored in person the desolations of the West, and in person he stirred up to enterprise and effort the Churches of the East. He lived for India and Owhyhee, and died in the service of Africa. He went to heaven in his youth, but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten forever. Who can measure the influence of one such minister of the gospel?

Finley and Mills had the faith which moves mountains. By them were wrought miracles quite as conspicuous as those of Vincent de Paul, Xavier, or others to whom the Roman Catholic Church accords the honors of canonization; and, in common with these and their compeers of mediaeval and apostolic times, their names will be held in lasting remembrance by the true Church universal, until the millennial day.

As the two foremost names in the actual establishment of the Society were noted for activity and practical zeal, so the two forerunners of the scheme, in the days of British rule, were remarkable for the combination of deep theological lore with an earnest interest for human progress, which, in our own days, has characterized Chalmers and Channing. Samuel Hopkins was the student of Jonathan Edwards, and was for thirty years pastor at Newport, Rhode Island, and eminent as

head of a school in theological controversy called, after him, "Hopkinsian." "He had many qualities fitting him for a reformer: great singleness of purpose, invincible patience of research, sagacity to detect and courage to oppose errors, a thirst for consistency of views, and resolution to carry out his principles to their legitimate consequences." A typical character, he has passed into the domain of romance as the hero of Mrs. Stowe's "Minister's Wooing." His coadjutor was Ezra Stiles, pastor at Newport for twenty-one years, and President of Yale College for eighteen years. Noted for learning, eloquence, and piety, he ranks very high in the list of the great men who have been connected with that venerable institution.

If the precursors and founders of the Society were men of such mark, the followers and aids coming at their call were composed of such material as could be found at no other period, in no other place, and under no other circumstances in our country's domain or history. There is open before me a page containing, in a list of fifty names, the original members. First is H. Clay, who devoted his life to advocating the "American System," and, a little below, that of John Randolph, of Roanoke, who devoted his life, with equal pertinacity and more success, to the destruction of that system; both, however, harmonized then, and through many years continued to harmonize, in sentiments of philanthropy to their servants, if not to the world. High in the list, with peculiar appropriateness, occurs the name of Dr. William Thornton, one of the earliest, most self-denying, and enthusiastic advocates of the project of African colonization. Daniel Webster, thus early in his grand career, bears testimony to the value of a movement which, had not cross-grained human nature intervened, would have maintained inviolate both Union and Constitution. Richard Bland Lee, J. Mason, Geo. A. Carroll, Bushrod Washington, and others, gracefully remind us that Maryland and Virginia were as forward in giving their representative men to the cause as they were, afterward, persevering in maintaining colonies under its auspices. William Meade, whose apostolic zeal and happy combination of human learning with Christian graces has made him known and dear to multitudes

who never heard his voice, is an appropriate forerunner of the many accomplished divines, from the Episcopal and other Churches, who have since fostered the work. I must forbear for want of time, mentioning only one other name—that of the talented lawyer, Francis S. Key, whose “Star-spangled Banner” will in all likelihood continue to be sung by enthusiastic millions in America for centuries to come, as has Luther’s battle hymn in Germany for centuries past.

It matters not how we take up the history of this American Colonization Society, in its remote conception, in its birth, through its infancy to a now vigorous youth, always, it bears testimony strong and impregnable that its aims are good—good for America, good for Africa, good for the Church of God.

To give, even succinctly, an account of the development and results of the Society, at home and in its African colony of Liberia, would require so much space that I am unwilling to tax farther the patience of my readers.* I content myself with the broad but emphatic statement that the grand result obtained, and fully compensating for all, and a thousand-fold more than all, its cost, is hope—hope for Africa, hope for the African race in America. Liberia opens the door to a continent, and holds out an excelsior banner to a race. The salvation of the African race in America depends upon their entering that door and grasping that banner. Shakspeare never more singularly exhibited his wonderful talent of seizing at a glance and describing by a word the true characteristics of individuals, classes, and nations than when he called France God’s own soldier. Devotion to an idea has given

* Dr. S. D. Baldwin well epitomizes the progress made some twenty years since, in the following passage on page 456 of “Dominion:” “For thirty years an experiment of thus redeeming Africa has been under the direction of private benevolence. For ten years a republic, growing out of colonization, has been in prosperous existence; and each successive year has increased the products of the country fifty per cent. Liberia is the most remarkable political phenomenon in history. It alone, of all the nations ever organized, arose without bloodshed. With the most exuberant soil, and the most favorable of climates, with the greatest variety of fruits and indigenous staples, it has advantages for the site of Hamitic dominion which no other part of Africa affords.”

France, since the days of Clovis, preëminence among the nations of Europe. A proof of vanity it may be, but a source of noble deeds, drawing upon it the admiration of Islam no less than of Christendom, is the idea that to France belong the defense and protection of the Christian faith. The salvation of the Western world from the swarming hordes of Saracens, the brilliant deeds of two centuries of crusades in Palestine, and in all the East, makes *Frank* synonymous with Christian, justifies this high assumption, and removes it far from the category of empty braggadocio. The idea of liberty, as carried out by self-government, is the basis of American nationality. The development of this idea has given it a place among nations never reached before in so short a period. The abandonment of this idea will speedily consign it to an effete corruption. Every people must have some high ideal after which to aspire. This ideal is its soul; when acted upon, the people have life, and more or less, according to its felt influence. Now, what other ideal is there, or can there be, for the African race in the United States than that which has for a full century been so modestly, yet hopefully, enunciated by themselves—the regeneration of Africa by and through them; and how hopeless all such aspirations but for the good work so patiently performed through the Colonization Society. Thus we have seen the patient labor of a half-century result in the secure establishment of a Christian republic on the western coast of Africa, occupying just the latitudes peculiarly unfit for the labors of Caucasian missionaries, although inhabited by teeming millions of natives in various stages of barbarism. Just contemporary with this result we have another, illustrating the doctrine, so dear to every devout mind, of an overruling and directing Providence. For three thousand years, or more, the Sphinx has been the emblem of Africa. With the exception of a narrow rim, the continent has been a vast unknown region to the active and enterprising nations around, whose emissaries have vainly endeavored to penetrate its recesses and unveil its mysteries. Within a score of years the veil has commenced to rise, the Sphinx is showing its proportions, the riddle is being solved. This remarkable progress in geographical discovery has been compassed

mainly through the persevering efforts of Christian missionaries, of whom the heroic Livingstone is a type. Another twenty years of such effort and discovery will make us acquainted with the great features of all central Africa.

As our knowledge of this region extends, we find many tribes with a rude civilization equal, at least, to that of our own forefathers in the wilds and fastnesses of Germany, less than two thousand years ago, when the Roman legions vainly attempted to penetrate and subdue that region. What Pagan Rome signally failed to do, Christian Rome as signally accomplished, and specially through the extensive German element introduced and incorporated into Rome by the results of several centuries of war. What more reasonable and sober-minded analogy can be drawn from any comparison of past, present, and probable future events, than that the fast-increasing millions of Africans in America, acting upon their own countrymen in Africa, through the firmly secured base line of Liberia, and during century after century, may accomplish a similar wonderful result.

The grandest revolution in the world's history, so far as we, that is, all Europe and America, are concerned, is the one which changed the great plains of northern, and the mountain fastnesses of central, Europe into the strongholds of Christian faith, learning, art, science, and government. This revolution was the work of not less than ten centuries of continuous effort and struggle. Its history fills volumes upon volumes, from the inspired pen of Paul to the eloquent pages of the pure and charitable Montalembert. Our all is contained in that history. How perfectly rational, by the light of past Providence and the clear words of Holy Scripture, is the belief that the real solution of that problem which for a century has perplexed the minds of our good men and great, of our Washingtons and Jeffersons, our Everetts and Greens, our Finleys and Breckinridges, our Alexanders and Baldwins, to-wit., the problem of Africa in America, will thus find its glorious and happy solution. As Rome, conquered by Germany, redeemed and disenthralled Germany from the depths of barbaric superstition and misery, so may America compensate enslaved Africa for centuries of unchristian violence by

imparting to her the light and life of the gospel. In the one case good was returned for evil; in the other, evil is atoned for by good. In both cases the wonder-working providence of the Judge of all the earth overrules evil for good.

Africa in America! How strangely blended together have been the fortunes of the two most contrasted families of the human race in this great American government from its very conception until now, and how perfectly probable that throughout remote generations so long as the nation endures this intercommunity, shall continue to exist and to exercise as heretofore a predominant influence upon the country at large. Nothing is so durable as race. Even a small remnant of a people will maintain its ground for many centuries, under every disadvantage, external and internal. History is full of examples. We have now some five millions of African people within our borders. In due time their descendants will be the double and the quadruple of this number, which again will be very much increased and fostered by the absorption of the West Indies and the remainder of the North American Continent, evidently a question of merely a few years less or more. These millions will not be everywhere dispersed and assimilated. Just the opposite. They will probably congregate in the cities and towns of the temperate South, and upon the cotton and sugar lands of the more tropical regions. In either case they will remain in large bodies; they will be a people within a people.

Occupying this position, their advancement and welfare will depend very much upon the spirit and wisdom displayed by the surrounding millions toward them. Kindly, considerately, and wisely treated, they will continue as heretofore to be the most valuable portion of the community as a wealth-producing factor, while steadily developing in moral and intellectual qualities. Unwise and unchristian conduct may convert them into pariahs and paupers. They are with us and of us. The thirty-five millions of Caucasians now dwelling between the two oceans have that at stake in their upward or downward progress which cannot be ignored, as will their grandchildren of the one hundred and fifty millions. In the duty so plainly devolved upon America of transforming and

Christianizing Africa, all Americans should unite, impelled so to do not less from Christian principle than by due regard to self-interest.

We cannot think of any field for Christian and philanthropic effort so worthy the attention and continued liberality of our Northern brethren as that discussed in this article. A very large portion of Northern wealth is the result of negro labor. Looking through two centuries, a vast balance is due the negro from the accumulated wealth of the centers of commerce. Let this balance, in some small degree, be promptly reduced by the complete endowment of schools and colleges in Liberia, by the support of numerous missions in all the country contiguous, and by generous efforts to foster and develop the infant republic in every possible direction. Let the work, as yet but just commenced, of supplying schools for general and special instruction of high grade in teachers and outfit, to the African communities in our own land, be vigorously and earnestly pushed forward with reference to long protracted and patient working. To us, knowing somewhat by personal observation of what has been done in the South in this respect, and placing full value upon the work of the many good men and women engaged in teaching in such institutions as Fisk University, and others too numerous to specify, and at the same time knowing how lavish of means the rich men of the North have been in the last ten years for educational purposes, it is matter of astonishment that so little has been done toward the building and endowing of churches, schools, and colleges, for this people. Here is a great work to be done. It ought to be done speedily. It is the natural and appropriate work of the good people of the North.

If the material should come from the North, the spiritual must come from the South. It is with the Southern people that the African always has been and always must be neighbor. A constant contact and association exists. Let the good Christian people of the South quietly, conscientiously, and earnestly contemplate the duties thus imposed upon them as individuals and as a body. Ignoring all the vexations, troubles, and annoyances springing from the untoward events con-

nected with a deep-seated revolution of, for, and in which the good-natured African was certainly as innocent as innocence could be, let the whites cultivate a kindly temper toward them, and show a friendly interest in their well-being. Search the annals of history, and in vain will we seek for another instance in which an enslaved race has deserved so well of its masters as has this. By two centuries of patient toil they developed and enriched the South. Through four years of internecine civil war no San Domingo hand of revolt, sedition, mutiny, was lifted up by them. They thus demonstrated to all the world that their eight millions of masters were not merciless despots, and that contrary to all outside views a kindly feeling did exist between the two races. On the other hand, when in the vicissitudes of the revolution the masters were disfranchised, and the late slaves became dominant, we know from a wide-extended observation and information that the late masters at least took the change with great patience and good nature. Surely if in the midst of slavery, war, and chaotic government, so much of kindly good feeling prevailed, there can be no doubt but that hereafter the whites and the blacks will live alongside each other with mutual good will and good offices. This is one of the best omens that a prosperous and happy future awaits the African people in America.

In thus reviewing and commenting upon the history of the American Colonization Society, I cannot avoid the reflection now that the record, written in the blood of heroes and the tears of widows and orphans, and sealed with a debt which will burden unborn millions has passed into history, how much to be lamented it is that the gentle, humane, considerate, and peace-making views of its advocates found no favor with the American people, and that each section of the country preferred to follow the counsels of violent and selfish men. *In medio tutissimus ibis.* Reform, not revolution, saves a nation. When the Colonization Society was founded, the friends of emancipation were numerous and influential, and outspoken in all the border States. Born in one of the middle slave States, and, during a life-time, conversant with the people of the border and adjoining States, I am perfectly sure that under the quiet influence of the Constitution, and the

active efforts of the Churches, the same results would have followed in these States as in those farther North. The Christian sentiment of the country was in favor of freedom, but it was not in favor of robbery and covenant breaking. Left to work out the problem, a solution would have been found certainly far less costly, perhaps quite as speedy, as that which has been brought about by the combined action and reaction of the hostile factions whose infuriate or selfish clamor was poured out against all friends of peace and conciliation. Three thousand millions of dollars is a high estimate of the capital invested in slaves when the civil war commenced. The debt incurred by the nation at large for quarreling will not, when properly estimated, be much less. The expenditures by the Confederate States for war purposes could not have been less, while the destruction of cotton, houses, fences, stock, and so on, was, perhaps, much more. Nine thousand millions has been the prime cost in money. No figures can estimate that of life. To the historian of a distant future must be left the task of recording and judging its effects upon the public and private morals of the nation. Hopeful myself of the final result, because I believe that divine Providence has raised up this great republic for a work in the establishment of Christianity comparable to that of Rome itself, yet all candid men must see that American Republicanism has been, and is now, passing through a terrible ordeal, because its leaders have despised the wisdom which is from above, which is gentle, easy to be entreated, and full of good works, and have preferred to follow that which is sensual and devilish, which makes men hateful and hating one another.

As forcibly describing the sentiment above-stated to have widely prevailed through the slave holding States, I may quote from the works of the illustrious Benjamin Rush, a signer of the Declaration of Independence, whose name is to-day held in reverence by sixty thousand physicians, and who, in a remarkable degree, united in himself the characteristics of scholar, statesman, orator, physician, philanthropist, and Christian. No man did more than he in shaping public opinion at the time when a pebble thrown upon the surface rippled far and wide. It is taken from a discourse delivered before the

American Philosophical Society, in which he alludes to "the labors, the publications, the private letters, and prayers of Anthony Benezet:"

"The State of Pennsylvania still deplores the loss of a man in whom not only reason and revelation, but many of the physical causes that have been enumerated, concurred to produce such attainments in moral excellency as have seldom appeared in a human being. This amiable citizen considered his fellow-creature, man, as God's extract from his own works; and whether this image of himself was cut out from ebony or copper, whether he spoke his own or a foreign language, or whether he worshiped with ceremonies or without them, he still considered him as a brother, and equally the object of his benevolence. Poets and historians, who are to live hereafter, to you I commit his panegyric; and when you hear of a law for abolishing slavery in each of the American States, such as was passed in Pennsylvania in the year 1780; when you hear of the kings and queens of Europe publishing edicts for abolishing the trade in human souls; and, lastly, when you hear of schools and churches, with all the arts of civilized life, being established among the nations of Africa, then remember and record that this revolution in favor of human happiness was the effect of the labors, the publications, the private letters, and the prayers of Anthony Benezet."

That at one time a wide-spread dissatisfaction with slavery, and a consequent readiness for a wisely-planned emancipation policy, did prevail throughout the South as the fruit of the teachings of great men in the slave-holding States, like Rush, Jefferson, Mason, Randolph, and many others, is perfectly well known to all those acquainted with its literature or social circles. Samuel Davies Baldwin, the acute, the imaginative, the devout, whom the cholera, in 1866, carried off in his meridian of brilliant usefulness, and who left the entire Methodist Episcopal Church, South, in a sorrow and mourning sympathized with by all the admirers of genius and piety, makes a striking allusion to the fact in the following passage, taken from his original and singular book, "Dominion:" "When the Hamites were a burden, and the South, restless under the incubus, would have foregone the gift of

Heaven, severing it from the flying train of human advancement, God then rebound the black and the white together by new bonds of wealth. He whitened the Southern fields with new and fleecy riches, and, vivifying our spacious vales with more than cereal plenty, he made the servant a useful tenant to the lord."

Quoting this passage from Dr. Baldwin for the strong words *incubus* and *burden*, we cannot let it go forth without correcting the erroneous impression it conveys, honestly enough, however, from the writer's peculiar stand-point and object. Others, from a different stand-point, and from very different motives, have represented the sudden and blunt stoppage of emancipation as the result of the annexation of Louisiana, Whitney's invention, and cotton culture. A correct analysis of history will show that it was not caused by the consequence of these events, but by political agitation.

But still a stronger testimony. When the Confederate War was scarcely hushed, while as yet weeping and desolation were to be heard and seen from the broad Potomac to the turbid Rio Grande, there came from throughout this wide expanse the deep-drawn sigh of relief and consolation, which found its utterance through the impetuous, frank-spoken Governor Wise, of Virginia, and the versatile, gifted President Longstreet, of Mississippi and South Carolina: "At all events, we are rid of African slavery, thanks be to God!" This utterance, reëchoed by multiplied thousands, shows that we have not judged amiss the Christian South.

In 1834, during a visit to the city of New York, I witnessed the first display of military force called out by the passions of unreasonable men. It was a regiment or two of New York militia, detailed to protect a few industrious African draymen and hackmen from the selfish interference of an Irish mob. Wise men then said that if all these questions were left to the decision of the Christian conscience of the country, it would be well, but that if men seeking office took them up, woe would betide the land. Politicians did enter the arena. Section was arrayed against section, and in 1864 the country, as all will agree, was upon the verge of ruin. That the great Republic was not so broken up, that extensive

portions were absorbed by powerful and jealous European nations, which plotted and hoped for our destruction, must be ascribed to a higher Power, and not to our wisdom. Ought not the Christian Churches of our land to have stemmed this torrent of wild, raging passion during all its formative period, by preaching loudly and clearly, "Glory to God in the highest, and on earth peace, good will toward men"? By so doing, the storm might have been averted, and certainly its duration and violence would have been greatly lessened. When office-seekers were engaged in arraying section against section, the duty of peace-makers was obvious. To-day another cloud no larger than a man's hand is faintly seen all around the horizon. Mutterings of a storm fill the atmosphere. If that storm breaks, the mighty convulsions we have so recently witnessed will sink into insignificance in the comparison. Let us give heed to the signs of the time. Let us remember that *reform*, not *revolution*, has given stability and permanence to the institutions of our grand old mother, Great Britain. Let us also remember that this English spirit of peaceful reform, as contrasted with bloody French revolution, is an offshoot of Bible Christianity. Let us preach peace always: peace between sections, peace between classes. So will it come to pass that the North American Continent will become the grandest theater of all those arts, sciences, and virtues, begotten and fostered of peace, ever gilded by the rays of the effulgent globe which is the emblem of our Master, the Prince of Peace, the Sun of Righteousness.

ART. III.—*The Sunday-school Work of the Church.*

THE utility of the Sunday-school, as a part of the working machinery of the Church, is no longer seriously questioned by the intelligent Christian. In the not distant past, wise and good men not only denied the utility, but the righteousness, of such schools. The smoke of the battle over this institution has scarcely yet passed; but as every age decides forever one or more great questions, we may safely place this

as one among others that have been settled in this generation. Yes, it is settled, and settled so as to make the hearts of the lovers of humanity and religion rejoice. I believe that all denominations of Christians, and even the Salt Lake Mormons, acknowledge their power, and lay hold of them as an efficient agent in propagating their faith. We find, too, that each of these denominations develops efficiency in almost the exact proportion to its cultivation of the Sunday-school interest.

Christ commissioned his disciples to *teach* all nations. I know of no age of the world when this command was more literally obeyed than the present. Many children know more of the Bible, of its history, of sacred geography, and biblical teachings, than old men and women reared at a period when Sunday-schools were unknown. It is truly astonishing to hear a class of children, even so young as to range from eight to twelve years of age, after having been well taught by an intelligent teacher for a few months, answering questions in regard to the Jews, the Bible, Christ, and the atonement, etc. It will be admitted that much of our religion is to be taught, and must, therefore, be learned. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Bible must ever be the great Book taught and studied in the Sunday-school. Other books may be *read*, but this must be *studied*. Since, therefore, this institution has become so important in the estimation of the Church and the age, let us, so far as possible, take a practical view of the subject. I will call attention—

1. To the "relation the family sustains to the Sunday-school."

It has been feared that there is danger in transferring parental responsibility to the Sunday-school teacher—that the parent might quiet the promptings of conscience by such an anodyne as the following: "I send my child to the Sunday-school, where he is taught by an experienced and pious teacher, and I am consequently, to some extent, at least, relieved of my obligation to teach religion, knowing, as I do, that the child is well taught." It is very clear that the parent who would thus argue would do but little religious teaching if

there were not a Sunday-school in all the land. This objection might be brought with equal force against pastoral catechizing and preaching the gospel. The truth is, that parental responsibility, as it refers to religious training, cannot be transferred when it can, by any possibility, be done by the parent. God has placed it upon him as a supreme and inalienable right and duty, and it cannot, of consequence, be given over to others. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up." Deut. xi. 18, 19.

The little bird builds its nest, lays its eggs, hatches its young, warms and feeds them till they are full-fledged, and then leaves them to care for themselves. Does God require less of the intelligent Christian parent than he does of the little bird? Does the parent recognize the obligation to provide food and clothing for the body while the soul is left naked and starving? The Sunday-school does not propose to supersede the work of parents, but to coöperate with and assist them. And what parent does not feel the necessity of all the help of which he can avail himself? Who has not looked upon his or her child and asked in his heart, in regard to the great responsibility of child-training, "Who is sufficient for these things?" Hereditary depravity and strong outside influences draw the child away. Can it be possible, then, to make the chain too strong that binds that child to virtue and religion? The very fact that the child has a lesson to prepare, and needs the parent's assistance in this matter, often awakens an interest that brings home to the conscience of the latter a sense of obligation that would not otherwise be felt.

The simple truth is, there should be a beautiful harmony in the work of the parent and of the Sunday-school teacher. But there are many, many families that have no family religion, and of course no religious home-training. If the children of these families have any religious teaching at all, it will most probably come from the Sunday-school.

Children, too, must, to a very great extent, partake of the moral complexion of the society of which they are a part, and we must consequently make that society as pure and religious as possible. The clouds and the earth mutually supply each other. By coöperation the earth supplies the clouds with moisture, and the clouds in return pour the moisture upon the earth in the form of rain. So while the family helps the school, the latter in return pours back its blessing into the bosom of the former.

2. The relation of the Church to the Sunday-school. The Sunday-school should be regarded as a part of the Church, just as a camp of instruction is a part of an army. West Point Military Academy is evidently a part of the war department of the United States, although it is only a school of training. Our colleges in their sphere are just as much parts of the Church as are our Presbyteries. The one is almost as essential as the other. There is a mere possibility that at one time there might have been a Church existence without a college, but if there ever was such a time, it has passed. Since the days of the schools of the prophets, and still later, the school presided over by the Great Teacher, the Church has not been able to ignore schools and teachers. The demands of this age and the present state of society are such that teaching comes next in order to public preaching. Men are now taught and trained in every thing. Organized vice is systematizing and training men with all its power. Those, therefore, who regard the Sunday-school as a sort of fifth wheel of the Church, understand but little of the importance of the mission of the Church or the school. If you do not sow your plant-beds, you cannot expect a crop. If you do not supply food to the human body, there will be no material of which to make blood, and the body gradually dies as the stock of blood on hand is exhausted. These illustrations indicate some of the relations of the Church to the Sunday-school.

Besides this, it must be remembered that activity is a law of life for all sentient beings. There can be no development and no growth without it; or if, indeed, there might be a mushroom growth, it will be lacking in firmness of useful muscle. What a vast field for activity is there for the Church in the

Sunday-school! No other department of Christian labor employs so many workers. In the prayer-meeting few sing, and fewer still engage in public prayer. In the regular public worship the pastor reads, and prays, and preaches, while the choir usually monopolizes the singing. Occasionally a Church is so fortunate as to have the congregation sing with the choir; but this, alas, is not the rule, but the exception. Indeed, the vast majority of the worshipers in our congregations are mere lookers on, feeling in their souls that they have no part nor lot in these things. This is not true of the Sunday-school. Here all have something to do. Some act as officers, some teach, some answer and ask questions, all sing and all feel, "This service is ours." Experience as well as reason proves that that Church is most efficient which employs most of its members as laborers. In this way not only is employment secured, but interest and usefulness are alike the result. What would you think of an army of which five-sixths should go into the battle-field unarmed, and merely stand in the ranks while the one-sixth does the fighting? Three hundred well-trained fighting men, with their gallant Gideon at their head, will do better service than three thousand who are too indolent or too indifferent to fight. It was the habit of the early Christians to teach their religion wherever they went. When scattered abroad by the persecution in which Stephen suffered martyrdom the individual Christian felt that his or her religion must be recommended and taught to others. And, as may always be expected, a working Church soon became a triumphant Church. Its early success was not due to the faithfulness and zeal of the ministers only, but to the united efforts of all the membership. We conclude, then, that just in proportion as the membership transfer their religious duties to their preachers and officers, in the same proportion they transfer their interest, and consequently their usefulness. Transferring these, the paralysis of death comes over them, and they become corpses to be carried by others.

To the Church we must look to some extent for assistance in teaching our children as well as those of our brethren. In the act of household baptism, we acknowledge that they are a part of and under the special care of the Church. And

while these things are true of the children of Christian parents, the people of God must not stop here. The purpose of Christ in the institution of the Church was to bring the world to himself. By far the most fruitful field for this work is among the young. Seven-tenths of those who are converted at all are brought to Christ in childhood and youth; and the most effective means of reaching them has proved to be the Sabbath-school. Those Churches that have failed to act upon this principle have lost their opportunity, and have found in a few years their influence slipping away. It is here, too, that the most powerful assault upon Romanism must be made. Well may some of the priests belonging to the Romish hierarchy lament that "the Holy Mother Church is losing hundreds of thousands of children annually through Protestant Sunday-schools."

The children are the Lord's, and will not the Church claim them for the Master? And besides, it ought to be remembered that no member of the Church is too wise or too old to be an officer, or teacher, or scholar, in the Sunday-school. Every one who can possibly be there, be he young or old, should make it a matter of conscience to attend.

3. The relation of the Church-session* to the Sunday-school. The impression generally is that this institution is beyond the jurisdiction of the Church-session as such. And this idea must obtain where the Sunday-school is regarded as extraneous to and no part of the Church. The spiritual government of the Church is in the hands of the session, but, putting the Sunday-school outside of the Church, the authority of the Church-session does not extend to it. This thought brings us to speak a word in regard to denominational Sunday-schools. If your minister is denominational, and your hymn-book is denominational, and your catechism is denominational, I do not see why your Sunday-school should be otherwise. The great fundamental doctrines should be first taught both in the family and the Sunday-school; but these are doctrines of all the principal denominations in our land. If I teach from the pulpit and in the family that those who are truly converted will persevere and be saved, why not teach this in the class? If I teach in the pulpit that water-baptism is

properly administered by affusion, shall I refuse to teach this to the children? If I teach any thing at all upon this point, I must teach this. If I am a member of a union school, I must avoid these conflicts in doctrine. I wish here to state clearly that a union Sunday-school is far better than none at all, but it is best to have the school denominational whenever it is practicable. The Unitarian will not be willing for me to teach, in a union school, that Christ is divine. While many important Bible truths can be gathered—and at the same time we ignore this doctrine—shall I leave out in my teaching the very substratum of true theology? If I am honestly a Methodist, Baptist, or Presbyterian, my system of faith contains in it truths worth embracing, and consequently worth teaching and being believed by others. In union schools we tacitly agree to ignore those doctrines which conflict with the opinions of other members of the school, or else each one teaches whatever he may chance to believe, and this may be the rankest infidelity. I know of a school in a neighboring village having a Bible-class teacher who taught Sabbath after Sabbath a large class of young people. At a certain time an intelligent Church-member, who afterward became a minister of the gospel, joined the class, and, to his astonishment, the teacher stated, in remarks made by him, that no one now seriously believed that Christ was divine. This, too, in a Church of orthodox Christians, and in a union Sunday-school. And, indeed, what else could be expected in a school composed of all manner of theological elements? Union schools do much good, and “yet show I unto you a more excellent way.” Let the school be strictly under the supervision of the session. Let the session appoint the superintendent, and through him secure the appointment of good and competent teachers. And while it is the duty of the session to hold the preacher accountable for false doctrine, let it see that the superintendent does not personally, or through the teachers, inculcate heresy. This will require an intelligent, active, eldership; but none other is fit to rule in the house of God. In this way the children of the Church, to some extent, at least, will become indoctrinated, and thereby saved from future apostasy from the Church. Those becoming familiar with and attached to

the doctrines of a Church in early life, are not apt to forsake them when older. A lady belonging to a certain Church some years since, complained to a lady friend that her children left her own for the communion of another Church. The friend replied, "You did not teach them the Catechism." The reply was the truth. The catechisms of the various Churches are usually systems of doctrine thoroughly condensed. And they generally contain enough truth, if acted upon, to result in the child's salvation. Nor is it possible for the session, while taking the oversight of the school, to guard it with too much care; no part of their official duty is fraught with greater responsibility, or results in greater fruitfulness of good.

4. The relation of the pastor to the Sunday-school. The Sunday-school is a part of the pastor's charge, and not by any means the least important part. He must care for the lambs. He must keep out the foxes that destroy the young vines. The pastor is the great power behind the throne. He should work through superintendent, officers, teachers, parents, and children. He should, so far as he can, be present at every meeting, watching, working, and praying. Feeling the magnitude of the work himself, he must infuse his own earnest spirit into the hearts of all about him. He ought to be the counselor of the superintendent and the teacher of the teachers. He must scrutinize the books, and know that they are not filled with that moral poison so frequently diffused through our Sunday-school libraries. True, this is imposing a great amount of labor upon the pastor, but all other plans for reaching this evil have failed of success. The moral arsenic must be extracted, and I know of no other way in which it can be done. Throw out the books that contain it, and commit them to the flames. Others will plead a lack of time and ability to do this work, and if they cannot or will not, the pastor must. Better have no library than be ignorant of what is in its volumes. The Bible and a well-conducted Sabbath-school paper, with a few question-books, are, in my opinion, greatly to be preferred to a large library of books, such as is often found in otherwise well-conducted Sunday-schools, if you know not the contents of these books.

The pastor must labor to secure the attendance of the chil-

dren upon the regular Church-service. Many feel that if the children attend the Sabbath-school that is sufficient. The regular service is by some thought to be the "grown-up people's, and not the children's, worship." This is dangerous in the extreme. Let our people come to the worshipping assembly in families, as under the Jewish dispensation.

There is great good to be realized from sermons expressly directed to the children, and yet there is danger that they may on this account absent themselves from the ordinary Sabbath-morning sermon, feeling, "It is not our sermon."

Truly, the relation of the pastor to the Sunday-school is a vital one, and, at the same time, as delicate as it is vital. "Who is sufficient for these things?" The minister must be "as wise as a serpent and as harmless as a dove." May the voice of God come to us as it came to his ancient people: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. iii. 15.

ART. IV.—*The Adaptation of the Gospel.**

THE Apostle Paul, in his preaching, set forth a religion which he declared was adapted to meet the wants of all nations and all grades of society down to each individual, in every age of the world. If the gospel be what he declared it to be, it was suited to the wants of the Jews, to the wants of the Greeks, to the wants of the Romans, and so of all other nations then existing. In like manner, for each generation from the apostle's time down to the present. If Paul were not mistaken, the pure religion of Jesus Christ is what we need. It is what our rulers need, in order to make them just and efficient officers. It is what our law-makers need, in order to enable them to lose sight of their own pockets, and to enact wise and wholesome laws, which will work good for the peo-

* For some of the thoughts in this article I am indebted to Dr. Harris, of Yale College.

ple. It is what our railroad men need, to make them willing to act justly toward the public. It is what our merchants and tradesmen need, in order to make them honest. It is what our manufacturers need, in order to induce them to quit adulterating every thing, even to the medicine which we administer to our little ones. It is what our mechanics and farmers need, to induce them to be governed by the golden rule. It is what parents need, to enable them to train up their children in the way they ought to go. It is what the children need, to influence them to honor their parents. It is what our criminal class need, to renovate their hearts and lives. It is what the infidel, the skeptic, the rationalist, the pantheist, the universalist, and the atheist need, to make the infidel a believer in divine revelation; the skeptic cease to be a doubter whether any truth can be certainly known, to remove all his doubts as to the existence and perfections of God; to cause the rationalist to be a believer in the supernatural origin of Christianity, and not to rely upon reason as the sole and supreme authority in matters of religion; to cause the pantheist to see that God is a living personal Being, and is not the combined forces and laws which are manifested in the existing universe; to cause the universalist to understand that God is just, as well as merciful, and that heaven is not a receptacle for thieves, robbers, whore-mongers, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, covetous, revilers, extortioners, liars, and murderers, but for the pure in heart; and to lead the atheist to see that there is a God, to read his presence in every object around him, and to know by experience that Jesus Christ, the crucified Son of God, is the Redeemer and Saviour of men.

Some writers are of the opinion that this is a peculiar age, that its wants are peculiar and different from those of any other age. In one sense this is true, but in another it is not true. Human nature is ever the same. The great and important facts which separate and isolate man from all other parts of creation are the same to-day that they ever were. But as centuries recede and are numbered with the things which were, the world advances, and civilization modifies and molds the tastes of men; new wants are created, and new desires spring

up. The mental aliment must be changed in accordance with the new tastes. The scholastic disquisitions of the Middle Ages would be intolerable to the modern mind. The dry bones of Calvinism are not the aliment which the Church now demands. Eighty sermons upon the interjection O, as a text, would now be even more than nauseous. The world has changed. If the disciples of Christ are "as wise as serpents and as harmless as doves," they will be quick to see this change, and they will present truth—the truth, as it is brought out in Christianity—in such a manner as not to disgust, not to offend, but to woo the erring, to reclaim the fallen, and gently to lead the transgressor into the paths of righteousness, and the sinner to the fountain which, alone can cleanse his heart. Even though his "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Paul, by the aid of the Divine Spirit, so clothed truth, and so expounded the doctrines of the cross, that they are new in every age. The root-principle remains the same, but the plant presents different hues in different climes. In one land, as an annual it buds and blooms; in another, as a perennial it spreads forth its leaves to the cerulean sky, and makes the air redolent with its sacred perfume. Truth presented in one style suited the apostolic age, in another style the scholastic age, and in a different style suits the present age; but the truth itself is ever the same. The forms, the fashions, and the styles of the world may grow old, the moon may fade, and the sun's fires may grow dim, but *truth* is immutable: she is clothed with immortal youth. Though all the planets may decay, though the realms of ether may be wrapt in fire, and though heaven's last thunder may shake the world, yet, undimmed, *truth* shall smile over the ruins. The truth of God is as stable as his throne. God is often seen in the howling tempest, in the tornado, in the whirlwind, and in the storm: so is truth often brought out in the fierce conflicts of life, as one mind is brought in contact with another. But God is also seen in the still small voice: so with truth. A mother, whose faith is strong in Israel's God, pleads in her lone and silent closet for a prodigal son: truth, as a barbed arrow, pierces his heart, he

comes to himself, and, with a new purpose and a right mind, he returns to his mother's God. As there were on the banks of the Jabbok a wrestling Jacob and a prevailing Israel, so there have been in every age of the Church; and truth, with the vigor and strength of youth, meets and foils the foes of the cross.

Thus, we see, Christianity must ever bring the same unchanging truth as the antidote for a corrupt nature, for a sinful heart, and for a depraved mind. But the truth must not, at this age, be clothed as Athanasius did it in his day, nor as Thomas à Kempis, nor as Augustin, nor Calvin, nor President Edwards presented it in their respective times, but in the channels and in the thoughts of modern times. The Christian life of to-day is not that of the ancient hermit; nor of the mediæval monk; nor of Calvin at Geneva; nor of Knox in Scotland; nor of the Puritans, who by faith steered their frail bark across the trackless deep, and in snow and storm planted their feet on Plymouth Rock, and with prayer laid the foundations of this great Republic; nor of the Wesleys and Whitefield, and other great men of the past. It must be the life of this age, transformed and transfigured by Christian faith and love.

The mind of Paul had such a clear insight into the workings of the human mind that he was enabled to classify, in broad and significant groups, the types of thought on religious subjects, not only for the age in which he lived, but for every age. As evidence of such a classification, take this one sentence: "The Jews required a sign, and the Greeks seek after wisdom." The Jew represented a certain type of mind, and, in like manner, the Greek represented another. The history of the Jews, from the time of Abraham down to the overthrow of their beloved city, discloses a peculiar type of mind, which has been reproduced in the Christian Church in every age subsequent to the time when the crucified Redeemer was preached throughout the Roman Empire by the apostles. Hence, the Jew is a representative of that type of mind in which the intuitive faculty predominates over the logical: for he has ever demanded sensible manifestations as a foundation for his belief. Starting with this as a foundation, in him faith

predominates, and his mind is awed in the presence of that which is unseen, which is incomprehensible and infinite. Hence, his moral faculties predominate over the speculative and scientific, and his mind is awed in the presence of the divine law, and, in view of its own guilt, is crushed: for it sees the punishment due on account of transgression. Before the inexorable Judge it stands condemned, for it must give to him an account of every deed of a life spent in sin. From these impressions, on account of which his soul trembles, he passes to the belief in the reality of the infinite and the unseen. He does this "as easily as from impressions on the eye and ear he passes to believe the reality of the outward world." To his mind the unseen world becomes a reality; hence, he expects a supernatural manifestation of it. He is prepared in mind, and he expects to hear voices from heaven, to see visions, and to have communications from spirits. Miracles present no difficulty for his belief; he regards them as the legitimate and only true vouchers of what is communicated from the unseen world. These he demands, and he asks no more. In the world around him he sees a volume in which he continually reads supernatural manifestations. It is Jehovah who thunders, and the Highest who gives his voice; it is he who shoots the lightnings, and rides forth in the darkness of the storm, and flies upon the wings of the wind; his pavilion is the dark waters and the thick clouds of the skies.

The history of the Jews is largely interspersed with signs—supernatural events—from the visions of Abraham down to the days of Christ. The literature of the Old Testament deals not in the arguments of speculative philosophy; but it does abound in historical and prophetic pictures of God's agency in history, in legislation for the theocracy, and in the moral law, in worship, and in devotional poetry. No descriptions more sublime were ever penned by man. The minds of their poet-prophets reveled in the supernatural, and were borne away in their sublime flights on unearthly wings. By faith the Spirit of the living God dwelt in them, and, upborne by that Spirit, they soared away to the unseen world, and sang of its glories, and of the great Jehovah and the sublime attributes of his character.

The Greek type of mind, on the contrary, gave predominance to the senses, to the faculties of observation, and to the logical powers. The Greek lived in what he saw. Nature was his realm, and lay so near to him that little room was left for the supernatural. For his gods he personified the powers of nature. In this is exhibited the strong contrast between the Jewish and the Greek minds. According to the conception of the Jewish mind, man is almost divine, made only a little lower than the angels, and nature is for his use. This idea runs through the whole of the Hebrew literature, for it "opens with the sublime proclamation that man is above nature, appointed to possess and use its resources and powers." How different the thinking of the Greek, scarcely rising to so grand a conception. He reverses the Jewish idea, making nature divine, and man its servant and worshiper; but he philosophizes, he elaborates, by logical processes, the system of the universe, always starting with some material principle, as fire, or water, or air, or earth, but never with God as the source of all life and the cause of all that exists. With him, the esthetic element predominates over the moral; but with the Jew, the moral predominated over the esthetic. The Greek, with loose morals, was a worshiper at the shrine of beauty; but with the Jew, austere morals, culminating in Pharisaism, predominated. With the Greek, the sense of the beautiful displaced the sense of obligation. He suffered the joy which he realized in the present to displace what ought to have been in his mind—namely, the consciousness of sin, and a foreboding of judgment on account of it; but to his mind, nature was all-sufficient. In miracles he saw the greatest difficulties instead of helps to his faith. Hence, in the education of the human family, while the Jew has contributed to faith, and has aided the faculties of the soul to rise above the seen to the unseen world, and to adore the great Creator, the Greek has contributed philosophical inquiry, logic, art, skepticism, and the type of thought which has conduced to originate, to bring out, and to develop the physical sciences. The Jew requires signs, the Greek seeks for wisdom. So it is now. Preach Christ and him crucified, and thousands require a sign, and thousands of others seek after wisdom. With the first class,

thoughts of what were seen in the days of Christ's ministry, by the multitudes, fill their minds; they think if they could only have seen Lazarus come forth from the grave, or have seen the blind restored to sight, or the lame made to walk, then they could believe. With the second class, the premises in the arguments are not clear, the logical processes are not in accordance with rule, there is no beauty in being saved through one crucified as a traitor, no propriety in being justified by faith, in being saved by the grace of God, and in the resurrection and a final judgment. In all these there are logical and philosophical difficulties—difficulties which constitute serious objections to all that is said in their favor; and, therefore, they cannot accept such a religion.

But Paul tells us that the design of Christianity is to meet both of these types of thought, and to bring out a higher type, in which both shall coëxist in completeness and harmony.

A careful analysis of thought and the working of the human mind will show that the characteristics of both these types dwell largely in all minds. Either one of these types is not characterized by the total exclusion of the other, but by the predominance of one. What is needed is a culture so full and so complete that it will take up and develop both in the same age and in the same mind, making the two harmoniously blend. In this will be found the highest type of manhood; but this is not the *manhood* of Tyndall and Darwin.

Rationalists often tell us that the Jewish type of mind belongs to the earlier stages of human progress, and the Greek to the later—the more full and complete. This is not true. As an order of mental culture, the Jewish is as high as the Greek. Hence, the skeptical idea that the Jewish type belongs to the infantile condition of our race is contrary to fact and to philosophy. The race, in its education, has not outgrown it, and never will. "The characteristics of the Jewish type are, in all ages, necessary to the highest development of mind, and to the completeness and harmony of human thought." Reflection shows that the faculties of intuition and faith are involved in and do underlie all intellectual action; but the characteristics of the Jewish type of mind rest on these two faculties of intuition and faith. Therefore, these become

essential to that intellectual activity which is essential to sound thought, and prevents thought from dwindling to mere words, and reality to mere appearance. But if thought withers to words, and reality fades into mere appearance, nothing as to its rational ground, law, and end, can be explained. Under such circumstances, it would be unscientific to answer the questions which reason would propound; and thus "the deepest wants of the human soul" would "remain forever unsatisfied," and the existence of those wants would be without significance or explanation. Hence, the characteristics of the Jewish type of mind lead the soul to a higher plane than the Greek type; but Christianity offers that full and complete culture which develops and harmoniously blends these two types of mind. The true germ of Christianity—faith—takes root in the heart. This is the radical beginning; this is the Jewish. Its development into the stalk, the bloom, and the full ear of corn, brings out the logical and philosophical powers of the mind: this is the Greek. These important facts Paul plainly declares. Christianity does not set aside the Jewish demand for signs, nor does it nullify the quest of the Greek for wisdom, but it does truly meet and satisfy both. Hence the declaration of Paul: "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness," so long as they both reject him; but unto all who do truly receive him, whether Jews or Greeks, "Christ the power of God," satisfying the Jewish type of thought, "and the wisdom of God," satisfying the Greek type of thought.

• Our own age is commonly characterized as rationalistic and scientific, and, hence, as belonging to the Greek type of thought. But an analysis of the thought of the age, examined in the light of its religious literature, missionary and educational enterprises, and by observation, makes it evident that the Jewish survives, and "the power of the world to come is felt." The evidences of the truth and reality of Christianity are greatly multiplied, just as if its perpetuity depended on logical proof. But in this matter the Church seems to have forgotten another significant fact—to wit, "the religions of the world have been originated and sustained without any

discussion of their evidences." They addressed the spiritual capacity and religious wants of the soul, and, hence, they were received and believed till they degenerated into mere form and idle ceremony; and then they were superseded by other religions more fully meeting and satisfying the spiritual intuitions and sentiments. "As the strings of a viol respond with music to the touch of the bow, the spiritual in man responds to the presentation of spiritual realities." "The basis of religious faith is in the constitution of man." His nature demands a religion to satisfy his spiritual wants. Hence, if atheism were to sweep away religious belief, as it did in the French Revolution, it will reappear, "as verdure springs up spontaneously on burnt land." Hence, the success of Christianity does not depend upon logical proofs, but upon its being properly addressed to the spiritual intuitions and sentiments, with all the eloquence and pathos of a heart filled with the love of Jesus and love for perishing souls. If the unction of the Divine Spirit rests upon the minister, not many hearts can resist the influence; but this unction is given in answer to the united prayers of both the minister and the Church.

The susceptibility of religious impressions exists as truly in the nineteenth century as it did in the first; it is inseparable from human nature. Hence, it must exist in every age of the world. In this, humanly speaking, lies the success of the gospel; to this preaching must be addressed if it prove a success. "Mere argument cannot bring men to Christ." The province of argument is to instruct and to convince the judgment; but it moves not the heart. Man's emotional nature must be moved ere he come to Christ. It is evident that by the mere process of argument, the dissection of the living body of truth, it is deprived of the power to move the heart. It appears as a dry skeleton rather than as a living body duly clothed with muscle, tendons, and ligaments. Spiritual truth moves the soul: it must speak to man's spiritual nature in order to move the heart. "The law of God burning on the conscience, God's redeeming love in Christ, the beauty of Christ's character"—these, and kindred realities, if brought clearly before the mind, constitute the power of the

unseen world, which will and must make every human soul feel.

Christianity is the great civilizer. True civilization is characterized by a lofty type of culture. Christianity affords that culture. Wherever Christianity has taken hold of the hearts of a people there is true civilization. Missionaries have tried schools, affording literary and scientific advantages to the heathen; but, in every instance, schools, when depended upon as civilizers and to prepare the way for the gospel, have proved a failure.

Go to the savage, to the uncivilized, and to the barbarous, with the melting story of the cross—tell him of redeeming love, of the glories reserved in heaven for the saints: his heart is touched, he yields, breaking off from his sins, accepts Christ as his Saviour, becomes a new man, and a learner in the school of Christ. Now, Christian culture takes hold of him; it lifts him out of his former barbarism, his former self, and sets him in the high-road to a true civilization. The story of the cross is the renovating power of the world. No cross, no true civilization, no true culture, no salvation. "So the alternative, without Christianity, were extinction, or a perpetuated barbarism; for idolatry never heals itself. Heathenism has no element or principle of self-recuperation; it goes on from worse to worse. The natural instincts and virtues are too feeble to stand strong against the power of passion, or to effect a moral redemption within."

Though this age is regarded by many as rationalistic and skeptical, the falsity of this position is evident, even to the extreme error of the Jewish type, in view of the insatiable demand for communications from the spirit-world, as is evinced in what is called "Spiritualism." Its workings and influence on society show how large a proportion of the present generation demands sensible manifestations. The belief in the presence of spirits in what are called "spiritual rappings" is so widespread as truly to merit the indignant reproof of Professor Ferrier: "O ye miserable mystics, when will ye know that all God's truths and all man's blessings lie in the broad health, in the trodden ways, and in the laughing sunshine of the universe? and that all intellect, all genius,

is merely the power of seeing wonders in common things?"*

Hence, we see that even in this age there is need of our Saviour's rebuke to those who sought a sign of him: "There shall no sign be given them," but the great facts which Jonah typified—the death, the resurrection, and the ascension of our Lord. If men believe not these, they would not believe though one were to arise from the dead. If men will not accept the authority of an omniscient God, the salvation devised by infinite Wisdom, they will not believe through the instrumentality of any other influence or power.

If we were to institute a comparison of the present age with the second and third centuries of the Christian era—with Stoicism, Epicureanism, Gnosticism, and New Platonism—it would appear that at that time rationalism and skepticism were probably more formidable than they are now, if the moral power of Christianity in the world, as contrasted with the present, be taken into consideration. The rationalism and skepticism of the present generation do not present hindrances more formidable to the spread of the gospel than did Gnosticism and New Platonism. These two were embraced by many belonging to the Church, so that Gnosticism and New Platonism were mixed up in Church matters very much as is rationalism at the present day in Germany; but Christianity triumphed over them, and they are known only among things that were, but now are not. So if the Church is true to herself, she will triumph over rationalism, skepticism, and all other false isms. There is inlaid in Christianity a germ of life to which man's spiritual nature responds. As a seed placed in the soil, surrounded with moisture and warmth, germinates and becomes a thing of life, so this germ in Christianity, if placed in a warm heart, and energized by the quickening influence of the Holy Spirit, will become a thing of life and beauty, and will grow and bear abundant fruit.

Here is a religion adapted to man's spiritual nature, satisfying the type of mind requiring a sign, meeting the type of mind seeking after wisdom, harmonizing the whole—a relig-

* *Institutes of Metaphysics*, p. 225.

ion enabling man to rise above the ills, cares, and bereavements of this life, enabling him to triumph in death, standing by him in the hour of dissolution, and wafting his released spirit to the bright climes of eternal bliss. Hence, we may confidently affirm that nothing is so fully adapted to man's higher wants, and so completely fills his soul, as the religion of Jesus Christ.

ART. V.—*Esthetics and Ethics of Physiology.*

DR. MAUDSLEY, in one of his Gulstonian lectures, makes this statement: "The internal organs are plainly not the agents of their special functions only, but, by reason of the intimate consent in sympathy of function, they are essentially constituents of our mental life." Now, it is with profound interest and pleasure that we note the introduction of this passage in an article upon the "Progress of Medicine and Surgery" in the *Edinburgh Review*, together with the following significant remarks: "The heart, the lungs, the liver, and the reproductive organs, when diseased, have their voice, if we may so speak, in the varying emotions which they give rise to. The wonderful exaltation of hope which takes place in the consumptive patient we are all familiar with. The fear and oppression which accompany heart-disease, and the depression and envious feelings which master us when subject to derangement of the liver, have long been patent to the poet as well as to the physician. To a still larger extent, sex influences character, and it is in the power of the surgeon to wholly change the tone of mind of either man or woman. With proofs like these of the solidarity of mind and matter, we need not fear that the study of psychological medicine will in future be hampered by the subtleties and words of the metaphysician, but that it will become amenable to scientific inquiry as a purely physical disease."

This strikes the key-note of modern science. Psychology and Physiology have long been billing and cooing like two

courting doves, and we hail with joyful enthusiasm their wedding-day. In spite of dogmatic prejudices, the common sense of men has formulated the identity, or correlation, of the two in expressions like these: "He has a *bad* face," or, as the great poet of human nature has it, "there is murder in his eye." And again,

Your face, my thane, is as a book where men
May read strange matters.

And again, "He wears his heart upon his sleeve;" and the well-known words of Cesar present themselves at once before our minds:

Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights:
Yond' Cassius has a lean and hungry look:
He thinks too much: such men are dangerous.

So intuitive are these ideas of the interrelation between physiological expression and psychological disposition that the strongest advocates of that philosophy which denies the interdependence of soul and body find it impossible to shake them off, and never fail to manifest surprise when expression and character stand at variance with each other. If a dark crime be committed by one who wears a noble face, the incongruity between the physiological expression and this state of moral degradation is noted by all alike, and the commission of the crime is in every case instinctively referred to some extraneous influences brought to bear upon the character, which resulted in disturbing the balance of his nature. When such incongruities exist, they are regarded in every case as anomalous, and are always remarked. But these anomalies do not affect the law, as has been aptly said, any more than the perturbations of planets destroy the general ellipticity of their orbits.

We propose to trace this law of interrelation between character and expression through the whole extent of its operation, and establish, if possible, the efficiency of its action in the modification and development of psychological disposition on the one hand, and physiological expression on the other.

"Expression," says Herbert Spencer, "is feature in the

making." The transitory forms of the features are, as all admit, indices of mental states. Very few there are who can

Wear a smiling face

While discontent sits heavy at their heart.

What a world of meaning is in a smile! and many a story of love has been told by the liquid glance of hazel eyes—in language, too, far more eloquent than the poor stammering tongue can ever reach.

The beauty that is borne here in the face
The bearer knows not, but commends itself
To others' eyes: nor doth the eye itself
(That most pure spirit of sense) behold itself,
Not going from itself; but eye to eye opposed
Salute each other with each other's form.

Now, these transitory forms, as they spring from internal mental states, register themselves upon the face, and *produce*—mark the word—permanent expression. The cultivation of a cynical disposition will soon express itself in a chronic modification of the angles of the mouth, and discontent writes upon the brow its ineffaceable frown. The fixed determination of a resolute spirit never fails to render permanent that compression of the lips and steady gaze of the eye which so signally characterize the state of its energetic activity. We thus see how it is possible to change completely the whole contour of facial expression by the cultivation of a certain bent or disposition of the mind. Nor is this physiological change confined to the face alone. As there is no portion of the organism which is not acted upon, either directly or indirectly, by nervous influence, and as this influence has its source in that complex net-work of nervous decussations—the brain, it follows that the influence of mental disposition must be transmitted to every portion of the physical system. It is thus that physiological individuality is established. Why is it that every man possesses an identity by which he is recognized? Why are not all men alike in their physiological expression? We apprehend that this is a question which has never been fairly met or satisfactorily answered by those who deny the correlation, or interrelation, as some have styled it,

of mind and body. When we consider the fact that a mental impression transmits its influence to the remotest part of the organism, so as to produce instantaneous effects, we can readily see how great an influence such a battery as this must exert upon the growth and development of the organism. It is indeed strange that the influence of *intelligent selection*—so subtle, so powerful, so certain, as it is—should have been so overlooked by those who have wrought out for us the doctrines of evolution. We are glad to see this dwelt upon by Prof. E. D. Cope, in his late articles upon "Evolution and its Consequences." After reducing growth-force (of which term, we believe, he is the author), in all its exhibitions, to cell division, cell nutrition, and cell origin, he goes on to speak of the influences active in locating this force, very properly taking the ground that natural selection can originate nothing. Then, speaking of intelligent selection, he says: "Intelligence is a conservative principle, and will always direct effort and use into lines which will be beneficial to its possessor. Here we have the source of the fittest—*i. e.*, addition of parts by increase and location of growth-force, directed by the influence of various kinds of compulsion in the lower, and intelligent option among higher animals. Thus intelligent choice, taking advantage of the successive evolution of physical conditions, may be regarded as *the originator of the fittest*, while natural selection is the tribunal to which all the results of accelerated growth are submitted. This preserves or destroys them, and determines the new points of departure on which accelerated growth shall build. If the above positions be true, we have here also the theory of the development of intelligence and of other metaphysical traits. In accordance with it, each trait appropriates from the material world the means of perpetuating its exhibitions by constructing its instruments. These react by furnishing means of exercise of these qualities, which have thus grown to their full expression in man." It is this last portion of which we wish to make use at present.

Retardation of development, either physical or mental, is indicative of unbalanced activity. On the other hand, excessive development in one direction is generally accompanied by

atrophy in another. The blacksmith's arm is the badge of his profession, but such excessive physical development does not indicate any great cerebral power. "The pale cast of thought," on the other hand, in the language of the old Roman poet, "*redolet lucernis*"—smells of the lamp, and tells of "wee sma' hours," "when church-yards yawn, and graves give up their dead." The projecting lower jaw, or the prognathous countenance, is generally considered indicative of a lack of intelligence; and why? The reason is obvious, when we go among the Papuans and find them tearing their food with their jaws, instead of cutting it with knives and forks. And the lower we go in the scale of animal life the greater prominence of the lower jaw do we find, since greater demands are made upon the jaws, as they are used not only for mastication, but for prehension, for carrying, for gnawing—in short, for every thing except locomotion, which is the sole function performed by the limbs. As we advance from the stage of barbarism toward civilization, we find the facial angle increasing, owing to the fact that the forelimbs are made to assist the jaws, and relieve them of much of the labor which barbaric manners imposed upon them. Still farther advancements show the use of implements to assist the hands; and farther still, we find factories in which machinery is used for manufacturing implements. "This progression in the arts of life," says Herbert Spencer, "has had intellectual progression for its necessary correlative." The gradual disuse of the jaws thus results in their gradual recession, and the simultaneous protrusion of the brain, which is indicative of higher mental states. And then, again, the lateral prominence of the cheek-bones, which, like the prognathous countenance, both detracts from facial beauty and indicates deficient intelligence, is, in like manner, related to lower habits of life. The muscles which move the jaws are the temporal muscles. Now, in proportion as the jaws are exercised will these muscles, according to the law of development, increase in size; but as they pass down between the cranium and zygomatic processes of the temporal bone, the spaces must enlarge, in order to adapt themselves to the increased size of the muscles. This enlargement must take place laterally, and we notice this peculiarity

in facial expression in the Mongolian and other uncivilized races. We can thus trace other defects of feature to intellectual inferiority, which, with the expression it gives to the countenance, gradually disappears as we pass from barbarism to civilization. The wide-expanded nostrils, opening up in full view as if to scent the air; the depression of the bridge of the nose, alike characteristic of the "gray barbarian and the Christian child;" the great width between the eyes, giving us the listless Beotian stare; the long mouth to grasp, and the large mouth to contain, the immense boli of food which the canine eagerness of the uncultivated barbarian prompts him to gulp, unmasticated, down his throat; the widespread alæ of the nose, and other facial defects too numerous to mention, which, by common consent, are called ugly—all are traceable to intellectual inferiority.

And now, what are the ideal forms with which art furnishes us to represent the highest order of intellectual development? Do they not present us with facial characteristics exactly the opposite of those we have just enumerated? Take the ideal Greek head, which sculpture presents as not only the perfection of physical beauty, but also as the expression of the highest intellectual development: here we find the projecting forehead and receding jaws, rendering the facial angle, indeed, greater than it is ever found in fact; the cheek-bones are so small as scarcely to make any impression upon the soft tissues which cover them; the bridge of the nose is high, almost on a line with the forehead; the alæ of the nose join the face with but little obliquity; the nostrils are scarcely visible from the front; the mouth is small, and the upper lip short and deeply concave; the outer angles of the eyes do not keep the horizontal line, as is usual, and instead of being directed upward, as in the Mongolian type, they are directed slightly downward; the form of the brow indicates an unusually large frontal sinus, a characteristic entirely absent in children, in the lowest of the human races, and in the allied genera. Time would fail us were we to attempt to note the individual mental characteristics manifested by facial expression; but in the ideal Greek head we find those general characteristics which go to make up physical beauty. The question now arises, How

do we arrive at this ideal of physical beauty? Why should the prognathous countenance be called ugly, and the receding jaw constitute an element in facial beauty? Why does a cultivated taste fix upon the characteristics which we have enumerated as elements of beauty? The problem is easily solved, if we assume the correlation of beauty and ugliness with perfection and imperfection of mental nature. "All those," says Mr. Morell, "who have shown a remarkable appreciation of form and beauty date their first impressions from a period lying far behind the existence of definite ideas or verbal instruction. The germs of all their esthetic impressions manifested themselves, first of all, as a spontaneous feeling, or instinct, which, from the earliest dawn of reason, was awakened by the presentation of the phenomena which correspond objectively with it in the universe." Now, these elementary intuitions are the result of the attainment of that grade of mental development which enables us to apprehend the objective reality of external things. During the period of infancy, a very rapid and energetic process of self-education is going on; "the whole mind," says Dr. Carpenter, "being concentrated upon its perceptive activity." By judicious parents, or nurses, this process will be favored by supplying a sufficient variety of objects upon which it may be advantageously exercised. These intuitional esthetic feelings constitute a fundamental part of our very nature, though they exist in very different intensity in different individuals. Every one has heard of the marvelous sense of harmony in the infant Mozart, and no one has failed to notice the repugnance of infants to hideous objects, when they have been allowed to look only upon those which are pleasant to the cultivated eye. These feelings in the infant are, however, the result of education; it may be, indeed, self-education, and that, too, very rapidly attained—for had not Mozart been brought in contact with harmony, the intuitive appreciation of it would have remained latent forever. These intuitions are peculiarly susceptible of development by appropriate culture; under the influence of which they not merely grow up in the individual, but manifest themselves with increased vigor and more extended range in successive generations of mankind.

The question again recurs, Why should these intuitionist feelings exist at all? Why should they not be called forth by ugly as well as beautiful objects? These are questions which cannot be answered unless we accept the almost irresistible induction from the facts before us, that the aspects which please are the outward correlatives of inward perfections, while the aspects which displease are the outward correlatives of inward imperfections. From what has been said we arrive at the conclusion which we think logical and correct, that beauty is divine—that ugliness is *criminal*.

How many an otherwise lovely female face is spoiled by the habitual frowning of the forehead and curling of the lip, revealing so unmistakably the Xantippe spirit within her breast; while, on the other hand, the cultivation of a gentle, loving spirit would materially modify the hideousness of a Medusa's head.

The transitory aspects of face which detract from beauty are certainly criminal, as they spring from those dispositions which are morally wrong. In the case of permanent ugliness, the individual who inherits it, like him who inherits consumption, scrofula, gout, or insanity, is more sinned against than sinning. Sin there certainly is somewhere, for ugliness is a disease—a pathological condition, and, like all other disease, is the result of that evil diathesis into which "man by transgression fell." But, like all other tendencies and dispositions, it comes within the sphere of free agency, and may, according to evangelical ideas, be totally eradicated under the influence of the atonement, which is said to remedy all defects made by the fall, whether physical, mental, or moral; for, according to orthodox eschatology, even the physical is greatly improved under the redemptive system, and will be made perfect in the future state of blessedness and glory. Thus we see that under the proper system of development, man has it in his power to direct the formation of his physical constitution in such a way as to wholly eradicate ugliness, which is generally considered rather a misfortune than a crime. From the bottom of our heart we sympathize with those unfortunate women who inherit the dire disease of ugliness, but our sympathy would not lead us so far as to enter into an

organic copartnership with them any sooner than we would take to our bosoms a scorbutic or otherwise tainted constitution.

The very presence of facial defects, according to laws laid down by Galton in his "Hereditary Genius"—laws, too, which have their foundation on fact—indicates some intellectual or moral deficiency in the breed, if not in the individual; and if we expect our posterity to be free from these deficiencies, we must not run the risk of having them reproduced by hereditary transmission. Like consumption, these facial defects will certainly crop out, and that, too, in many instances, along with the mental characteristics which caused them, or of which they were originally the expression. Now we are aware that in taking this ground we lay ourselves liable to be met with facts which, at first glance, appear to conflict with the induction which we have established. We know that often the law seems to be reversed, that beneath plain faces grand natures are often found, and noble countenances often hide the darkest souls.

The passionate outburst of Juliet, when she hears of Tybalt's death at the hands of Romeo, is often not unjustly applied:

O serpent heart, hid with a flowering face!
Did ever dragon keep so fair a cave?
Beautiful tyrant! fiend angelical!
Dove-feathered raven! wolfish ravening lamb!
Despised substance of divinest show!
Just opposite to what thou justly seem'st,
A damned saint, an honorable villain!
O nature! what had'st thou to do in hell,
When thou did'st bower the spirit of a fiend
In mortal paradise of such sweet flesh?
Was ever book containing such vile matter
So fairly bound? O that deceit should dwell
In such a gorgeous palace.

And many a despairing Troilus has expressed his despondency in the melancholy words, "O beauty! where's thy faith?" But these exceptions do not, as we have before intimated, affect the law. Most of these defects can very readily be accounted for. Some are caused by unsymmetrical develop-

ment—others by defects in the epidermis, produced by visceral derangements. Indeed, in many cases disease so alters the facial expression as to produce great deformity of feature even where beauty had once abounded. And, on the other hand, the low moral state of the Italians, which seems to coëxist with prevalent facial beauty, though at first sight affording an insuperable argument against the hypothesis we have laid down, can, nevertheless, be reconciled to the general induction. In the first place, we contend that in the typical Italian face we can detect the traces of that obliquity of moral character so often and so justly charged against them. But where this cannot be done, there is an explanation which we think renders it possible to admit the seeming contradictions which the detailed facts present, and yet to hold by the theory. This explanation is founded upon the heterogeneity of constitution which must exist in all mixed races. Galton, in his "*Hereditary Genius*," to which book we have already referred, takes this view substantially in treating of the anomalies which occur seeming to contradict the law of heredity. Speaking of the apparent anomaly which is noticed when children of pious parents occasionally turn out badly, he says, "*The amplitude of the moral oscillations of religious men is greater than that of others whose average moral position is the same.*" With this fact as a basis, he draws the following conclusion:

"The parents are naturally gifted with high moral characters, combined with instability of disposition, but these peculiarities are in no way correlated. It must, therefore, often happen that the child will inherit the one and not the other. If his heritage consist of the moral gifts without great instability, he will not feel the need of extreme piety; if he inherits great instability without morality, he will be very likely to disgrace his name."

Now, precisely the same kind of reasoning applies to the variance of physique with morale. Let there be a mixture produced by the superinduction of a well-balanced moral and physical nature upon one possessing moral and physical defects, and there will result not a homogeneous mean between the two, but a seemingly irregular combination of the one

with characteristics of the other. The disposition of the one will be transmitted while the physique of the other is superinduced upon it, thus producing an incongruity between the two, while if the case were otherwise there would be a perfect correlation.

Upon this point Herbert Spencer has taken very much the same position as that we have laid down, and has thus expressed himself:

“This imperfect union of parental constitutions in the constitution of offspring, is yet more clearly illustrated by the reappearance of peculiarities traceable to by-gone generations. Forms, dispositions, and diseases, possessed by distant progenitors, habitually come out from time to time in descendants. Some single feature, or some solitary tendency, will again and again show itself, after being apparently lost. It is notoriously thus with gout, scrofula, and insanity. On some of the monumental brasses in our old churches are engraved heads having traits still persistent in the same families. Wherever, as in portrait-galleries, a register of ancestral faces has been kept, the same fact is more or less apparent. The pertinacity with which particular characteristics perpetuate themselves, is well exemplified in America, where traces of negro blood can be detected in the finger nails, when no longer visible in the complexion. Among breeders of animals it is well known that after several generations in which no visible modifications were traceable, the effects of a cross will suddenly make their appearance. In all which facts we see the general law that an organism produced from two organisms constitutionally different, is not a homogeneous mean, but is made up of separate elements, taken in variable manner and proportion from the originals.”

To what conclusion do we then come? We have admitted that plainness may coëxist with nobility of nature, and fine features with baseness. We have removed the difficulties that stand in the way of the belief that beauty of character and beauty of face are correlatives of each other. Then since character is plastic in the hands of man, why should the world be cursed with ugliness, either moral or physical? Why let the trail of the serpent be longer seen in Eden's bowers?

Beauty was lent to Nature as the type
Of heaven's unspeakable and holy joy,
Where all perfection makes the sum of bliss.

To cultivate the beautiful is among man's highest duties. Thanks to the age in which we live, we do not belong to that class of cynics who trample upon godlike beauty in the name of God, and curse it as vanity and pride. Beauty is the costume of heaven—ugliness the livery of hell.

THE ETHICS OF PHYSIOLOGY.—Dr. Holland has well remarked that a great deal of religion flows through the biliary duct. It is, indeed, wonderful to trace the different intellectual, emotional, and volitional states back to the physical conditions in which they inhere. And as it is impossible to construct a mental philosophy independent of the physiological laws which govern the organism, so we hold that it is equally impossible to construct a system of ethics into which physiology does not enter as a prominent factor. What morality can there be in the continence of an Origen? And on the other hand, who cannot, to some extent, condone the raging lust of a David, or the fierce anger of an Othello? There were men who took an active part in the crucifixion of Christ who would themselves have been crucified before they would have played the part of Judas in betraying him. Men are born with peculiar moral diatheses which, according to the law of heredity, are transmitted through the physical organism. And it is a fact much to be regretted that such a gulf has ever separated that ethereal essence which is called the soul and the organism through which alone it can act. "This hasty-pudding within the skull," said Frederick W. Robertson, as he epitomized, in a single expression, the stupid prejudice of the prevailing "scholarship." Upon which Dr. Youmans has well remarked, "Poor Robertson! smitten down in the midst of a noble career, by the consequences of over tasking, dying of brain disease in the prime of manhood; how cruelly did Nature avenge the insult!"

To ignore the physiological aspects of human nature in the construction of a science of mind or morals, is to render the play of Hamlet with the part of the illustrious Dane left out. Our codes of social and religious ethics need revisal. Physi-

ology has been left too much in the background. The soul has been magnified—the body vilified, neglected, and despised. Upon this “prison house of the immortal soul,” the anathemas of fanatical ascetics fall thick and fast. With strange inconsistency we are called upon to trample under foot the emotions, the passions which find their origin in this seed-bed of corruption, while that which bears the seal of inspiration has deigned to call it the temple of the living God. Broken columns, inverted torches, weeping angels and willows, are within the gates upon which is written, “Whoso believeth in me shall never die.” Why cling with such tenacity to life, if to die is but to sever the chain that clogs the spirit in its upward flight? As well might the gaudy insect, whose hues of beauty sparkle in the summer sunlight, condemn the humble shell that was once its home, as that man should despise his own humanity, which is the only road to life and immortality—the sole mysterious ladder that “slopes through darkness up to God.” Away with that philosophy which would strike out humanity from man, and leave nothing but a shadowy abstraction—a flickering phantom on the shores of time. No, no, let us be *human*. Humanity has been honored, blest, and consecrated by the great Jehovah who, in the beginning, looked upon this the crowning work of his hands, and pronounced it “*very good*,” and who, in the person of his immaculate and only begotten Son, became man himself, with all the tender sympathies, the noble aspirations, the godlike purposes of a sanctified humanity.

Far from being a clog to the immortal spirit, the body is but the stepping-stone to immortality, and upon the walls of this temple the panorama of eternity is painted; for the soul is the grand expression of human life. Let the deserted shell no longer speak to us of corruption and decay, since its own vitality has now entered into that which now survives it.

Cold in the dust this perished heart may lie,
But that which warmed it once
Can never die.

Though dead, he who was human is human still, and lives throughout the cycles of eternity in all the expanding progression of a developed humanity.

Away, then, with blackness and tolling bells, and weepers, the heavy stones we so often roll against the sepulchers in which lie those who have been baptized into the name of Him

Who robbed the grave of victory,
And took the sting from death.

ART. VI.—*Acts ii. 38 Critically and Doctrinally Examined.*

I. THERE is a great deal of stress placed upon this text of Scripture by those who teach that all past sins are pardoned in the act of water-baptism. It is relied upon the more because Peter uses the language in his sermon on the day of Pentecost; and that, it is alleged, was the first gospel sermon ever preached, and consequently the model. It must be remembered, however, that Christ and his apostles preached the same "gospel of the kingdom" before this. (Luke viii. 1; xx. 1.) Our duty is to examine well the ground before we risk every thing upon the doubtful interpretation of one passage of Scripture. If the doctrine in question is taught in this text, then the language and phraseology ought to be such as to exclude every doubt. Is this the case? We shall see. Every thing depends upon the interpretation of the little word "for." "Repent, and be baptized every one of you in the name of Jesus Christ *for* the remission of sins."

The first doubt that presents itself to an inquiring mind is from a proper consideration of the preposition "for." Webster assigns to it thirty-one meanings. The seventeenth one is, "In quest of; in order to obtain." Can we decide, with infallible certainty, that this meaning applies in this text? We take one and reject thirty. There is one chance of being right, and thirty chances of being wrong. But if we make water-baptism our theological basis of the pardon of sins, we must, beyond all question of being in error, decide that it means "In order to obtain" the "remission of sins." This position will be weakened when we consider that the fourteenth meaning of "for," according to Webster, is, "Because;

on account of; by reason of." It might, with at least as much propriety, be assumed that this definition of "for" applies in the text under consideration. It would then be, "Repent" (and repentance having accomplished its design), be baptized "on account of" the "remission of sins." "On account of" implies that the thing referred to had already taken place. It is certain that none were baptized but such as had *repented* and "gladly received the word." Repentance, as we shall see, necessarily precedes and secures, instrumentally, the remission of sins, and not water-baptism. The second doubt that arises is based upon Christ's language to the cleansed leper, "Go and show thyself to the priest, and offer 'for' thy cleansing, according as Moses commanded, for a testimony unto them." (Luke v. 14.) This leper was commanded to make an offering "for" his cleansing, but it was not "in order to obtain" his cleansing. The phraseology in this case is the same as that used in Acts ii. 38, but his cleansing was not secured by the offering. The offering was evidently made "on account of" his cleansing. He was cleansed before the offering was even commanded to be made. The third doubt arises from similar phraseology in Matt. iii. 11. John says, "I indeed baptize you with water unto (*eis*) repentance." Peter says, "Repent, and be baptized . . . for (*eis*) the remission of sins." The word translated "unto" in Matthew, "for" in Acts, is the same word in the Greek text. The point is, Did John baptize the people "in order to obtain" repentance? or was it "on account of" repentance? It was manifestly the latter. No one ever supposed that John baptized the people in order to secure their repentance, but it was because of their repentance. Now we have exactly the same phraseology in Acts, and yet we are told that Peter baptized the people in order to secure the remission of their sins. This modern interpretation of Acts ii. 38 requires us to risk quite too much upon a very doubtful basis. If Peter baptized the people on the day of Pentecost in order to secure the pardon of their sins, then the same language having been used by John, consistency will require us to maintain that John baptized the people in his day in order to secure their repentance. We cannot, with a quiet conscience, take the word of God as our guide, and

risk our salvation upon the vain hope of obtaining the remission of sins in the act of water-baptism. We do not think the Bible teaches it. Peter commanded the people to repent, and after they had repented, they were baptized. He, of course, meant genuine repentance, accompanied with godly sorrow for sin. "For godly sorrow worketh repentance to salvation not to be repented of." (2 Cor. vii. 10.) "Then they that gladly received his word were baptized." (Acts ii. 41.) Genuine repentance—repentance to salvation—necessarily implies true faith in Jesus Christ—the faith of the heart which believeth unto righteousness; and wherever such repentance and faith exist—and they exist independently of water-baptism—there is in every case, without any exception, the remission of sins. It is believed that there is no instance in the Bible where the remission of sins is not predicated upon true repentance and faith as the instrumental cause. No instance can be found in which the literal remission of sins, by any legitimate construction of language, is ascribed to water-baptism. That repentance and faith do actually secure, instrumentally, the remission of sins, it is believed the Bible does unequivocally teach.

Although true repentance and faith are necessarily connected, they will be considered separately. There are different kinds of both repentance and faith. Repentance, at times, produces intense agony of soul, as in the case of the jailer, who said, "What must I do to be saved?" There is a faith only intellectual, but it is absolutely necessary, for through that means the heart is reached. And "with the heart"—that faculty of the soul denominated the affections—"man believeth unto righteousness." It will be seen that the remission of sins is sometimes ascribed to repentance and sometimes to faith, but this is understood upon the ground that the one implies the other.

II. We will consider repentance, and see to what point it brings the soul of the sinner. Let us premise that repentance tends to the humiliation of the proud heart of man, and that is the very thing every unpardoned sinner needs. That we may understand the subject better, it will be well to have the term under consideration clearly defined. The verb in the

Greek text, according to its composition, literally means to think again—to think afterward. The noun means an after-thought—an after-consideration. *Metanoco* is compounded of *meta*—after; and *noeo*, to think; and *noeo* comes from *noos* or *nous*—the mind, intellect, or soul. Hence, in the workings of repentance, primarily considered, the mind turns in upon itself for a reconsideration of its acts and doings. The conduct of one, as to his past life, is placed before the mind again for examination. As the mind of the sinner reviews his wicked deeds, it is done with disapprobation of his sins. *Metanoco* embraces this idea. The man does not repent who approves of the sins of his heart and life. Repentance is an act of the soul. The sinner is not passive in repentance. Men are commanded to repent: "Repent ye, and believe the gospel" (Matt. i. 15), was the first utterance of Christ when he commenced his public ministry. True repentance results in deep sorrow for sin, and a reformation of the life. Sorrow for sin is one of the concomitants of repentance, and reformation of the life is one of the consequents of repentance. "For godly sorrow worketh repentance to salvation not to be repented of." This is the only kind of repentance that leads the soul to God—the only kind that asks or secures the forgiveness of sins. We may illustrate the workings of true repentance thus: I do my neighbor an injury. At the time I think but little about it—perhaps feel that I am in the right, and he is in the wrong. But after the present state of feeling subsides, I am brought to a second thought—I think again. The act which I have committed is revolved in my mind until I see and feel the guilt of my crime. I repent. I change my mind both in regard to myself and my neighbor. I cannot be happy unless I am forgiven. I am made to weep over my sin, and am so humbled that I go willingly to him whom I have offended and ask pardon. It is granted. I went upon the faith that it would be done. I *experience* a peace and happiness which I could not otherwise have had. This is presented, not as a parallel case of the sinner returning to God, but simply as an illustration. It is a fit illustration. The case of the prodigal son bears out the illustration in a scriptural sense.

The point we make from the foregoing investigation is, that repentance tends directly to the humbling of man's sinful heart, and is the only avenue to the remission of sins. It cannot be ignored, and there can be no substitution of any thing else for it. "Except ye repent, ye shall all likewise perish." As farther illustrative of this doctrine, we observe that it was the burden of the preaching of John the Baptist. "Repent ye," was the very commencement of his preaching. He required the people to "bring forth fruits meet for repentance." He came into the country about Jordan "preaching the baptism of repentance for the remission of sins." (Luke iii. 3.) Not the baptism of water, but the baptism of repentance. Water-baptism is an external rite, but repentance-baptism is internal, and it affects the soul. John preached the one and administered the other. Mark says (i. 4): "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Here we have the two baptisms clearly drawn out, and presented in contrast. John baptized with water, but it was never said that it was for the remission of sins. He preached the *baptism of repentance* for the remission of sins. Water-baptism is but the symbol, and repentance-baptism is the reality. Repentance is here denominated a baptism, and it is declared that this baptism secures the remission of sins. We have, in the evangelists, the baptism of the Holy Ghost, the baptism of fire, and the baptism of water, all distinctly marked; and we have also the "baptism of repentance," as distinctly made out as either one of the others. We have the statement of God's infallible truth as to the reality of repentance-baptism, and that it is for the remission of sins. In this baptism there is not one drop of water, and of course no immersion. It is marvelously strange that, inasmuch as we have both water-baptism and repentance-baptism presented here in the same text, and repentance-baptism declared to be for the remission of sins, men write, and preach, and teach that water-baptism is for that very purpose. God's word says, The baptism of repentance is for the remission of sins; but man's word says, The baptism of water is for the remission of sins. Judge ye.

Mr. Campbell spent three days in a debate with Dr. Rice,

trying to prove that "Christian baptism is for the remission of past sins." Why not say repentance-baptism, just what John preached? If repentance-baptism secures the pardon of sins, then, as a natural consequence, water-baptism does not. Peter, in his second sermon, says: "Repent ye, therefore, and be converted, that your sins may be blotted out." (Acts iii. 19.) Repentance is a *sine qua non*, but not water-baptism. We have now seen water-baptism and repentance-baptism in contrast. Repentance-baptism is internal—affecting the soul to deep humility—and it secures the actual remission of sins; and water-baptism is an external rite, symbolizing the inner baptism. Repentance humbles the soul to the point of willing confession of sin and trust in Jesus Christ for his pardoning grace. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.) Such a confession never will be made by any soul that does not truly repent. Can such a confession be made without water-baptism? If it can, then water-baptism does not, in any sense, secure the pardon of sin. Repentance in no way depends upon water-baptism, nor does the confession of sins—consequently, the pardon of sin does not depend upon it. This being true, Peter never meant that men could not receive the remission of sins except in water-baptism.

III. We will examine the subject of faith, as entering into the doctrine of this text.

Peter does not use the word faith, but we said that true repentance implies faith, and *vice versa*. Our position is that the language of Peter requires both repentance and faith before baptism; and where these exist the pardon of sin is already obtained, without the aid of baptism. Mr. Campbell, upon this text, says: "We, of course, presume that the person so commanded has believed and repented." (Debate with Rice, p. 435.) We have stated that there are degrees in faith. There is an historical faith—faith of the intellect only—which believes in the existence of Jesus Christ as the Son of God, and believes the history concerning him. "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) Every man,

who believes the Bible at all, has faith enough to believe that Jesus Christ is the Son of God. It is meant by this that he believes what is said of him in the Bible. But it is very manifest that there is a kind of faith—the faith of the heart—which he has never exercised. He does not even claim to be a Christian, nor does he enjoy any of the fruits of saving faith. The faith that he has necessarily precedes and accompanies true repentance. There is a period in the history of every truly penitent soul in which he trusts Christ as he never trusted him before. To believe that Christ is a Saviour able to save is one thing, but to *trust him* for immediate salvation is another thing. When we thus trust Christ, and never before, do we make him our personal and individual Saviour. Faith is, essentially, trust: I mean saving faith—that faith which apprehends Christ and appropriates him to ourselves. At this point the free pardon of sin is realized; it is certainly not before this, nor is it deferred until an external rite can be administered. There is no period in the history of the penitent sinner in which the pardon of sin is so reasonable as this. Christ never disappoints the soul that trusts him. It is believed that the universal experience of all truly converted people corresponds exactly with the doctrine here taught. Paul says: “I know whom I have believed.” (2 Tim. i. 12.) This, with Paul, was a matter of experience, just as it is with every other regenerated soul. This doctrine is not only reasonable, and in unison with Christian experience, but it also accords with the teachings of Christ and the apostles. “To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.” (Acts x. 43.) I observe, first, upon this quotation, that the prophets bear witness to the truth of the doctrine we advocate. “He that believeth shall not make haste.” (Isa. xxviii. 16.) They never intimate that men would ever receive the pardon of sins by means of water-baptism. Second, the remission of sins is ascribed, directly, to faith in Christ. There is nothing intervening between the act of trust in Christ and the remission of sins. “He that believeth on him is not condemned.” (John iii. 18.) “He that believeth on the Son hath everlasting life.” (Ver. 36.) We notice that the verbs, in both of

these passages, are in the present tense, and denote that condemnation, from the very instant of trust in Christ, is removed, and everlasting life is possessed. The language entirely precludes any delay in the removal of the one or in the possession of the other. There is no intimation here, or anywhere else in the Bible, that saving faith can only be exercised in the act of water-baptism; nor is there a single instance that can be adduced to prove that any person ever exercised such faith in the act of baptism. The objector replies: Yes, the Ethiopian eunuch is an instance. But we observe that Philip required him to believe with *all the heart* before he baptized him. This is the very text that establishes the doctrine that repentance and faith—and, consequently, remission of sins—precede baptism. Then, we are told that the case of Saul of Tarsus is an instance. But he had been a most humbled, penitent soul for three days, and during that period engaged in earnest prayer. The narrative bears upon its very face evidence of the most sincere repentance and confession of sins. He had seen Jesus and heard his voice, had received his sight, and was filled with the Holy Ghost, prior to his baptism. The history of the case leaves no doubt that he had committed his soul, with all his spiritual interests, into the keeping of the blessed Son of God. In this act his sins were remitted. But it is said: "Be baptized and wash away thy sins." This was the mere formal, outward act declaring to men the remission of sins. The external application of water has no power to cleanse the soul. That is "purified by faith." (Acts xv. 9.) Upon this case of Saul, we have the following language from Mr. Campbell: "*Paul's sins were really pardoned when he believed*; yet, he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of baptism." (Debate with McCalla, p. 135.) He says, "*Paul's sins were really pardoned when he believed.*" That is exactly our doctrine. The reality is the thing needed, and not the shadow. It is true, Mr. Campbell has made statements elsewhere that contradict his position in this case; but, in all his "windings out and windings in," I believe he has told the truth here. Paul was really pardoned when he believed in Christ. I repeat that no instance can be found in the Bible

in which any man ever exercised saving faith in the act of water-baptism. And it has been proved that in the exercise of such faith the remission of sins is granted. The justification of a sinner necessarily includes the remission of his sins. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. v. 1.) If justification is by faith, so is the remission of sins. God is just, "and the justifier of him that believeth in Jesus." (Rom. iii. 26.) The righteousness of Christ is declared to be "for the remission of sins that are past" (ver. 25), and we are made the actual participants of his righteousness only by faith. "It is of faith that it might be by grace." (Rom. iv. 16.) In the parable of the Pharisee and publican, it is said the "publican would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Luke xviii. 13.) This publican was truly penitent—so much so as to confess his sins—and his faith was such as to trust God for his mercy; the result was he went down to his house justified, his sins were remitted, and he was blessed with the favor of God. There was no water-baptism in this case, and yet a sinner was pardoned. In the seventh chapter of Luke is an account of Christ's going in to eat with a Pharisee; "and while he sat at meat, there was a woman which was a sinner" (a noted sinner), who came in, and "stood at his feet behind him weeping," which was an evident sign of her repentance. Jesus called Simon's attention to her acts of love, and said: "Her sins, which are many, are forgiven; for she loved much." Then he said to the woman: "Thy sins are forgiven." The remission of her sins is in no way ascribed to water-baptism. This is a case of the literal and absolute pardon of sins, within a private dwelling-house, and without the aid of a pond or river. Christ's emphatic language to the woman is, "Thy faith hath saved thee; go in peace." This case demonstrates the fact that the remission of sins is obtained by faith in Jesus Christ.

In Luke xxiii. 42, we have the language of the thief on the cross, addressed to Christ: "Lord, remember me when thou comest into thy kingdom." The response is: "To-day shalt thou be with me in paradise." Upon this, we remark, first, that the thief was saved; secondly, that he enjoyed the remis-

sion of his sins; thirdly, that it was by reason of his faith in Christ, and not by baptism. This case cannot be wrested, in any possible way, so as to make it support the doctrine of salvation by water-baptism.

A number of passages of Scripture have now been examined, in which the remission of sins is ascribed to repentance and faith, and in no way to water-baptism; also, a number of instances have been presented which show that different persons have experienced the pardon of sins without the slightest reference to baptism. This doctrine being true in any number of cases, is true in every case. God, in his infinite wisdom, has ordered that, upon true repentance and faith in Jesus Christ, the remission of sins shall be granted. This doctrine applies in every case, and under all circumstances, without any exception; but to the doctrine of baptism for the remission of sins there must, of necessity, be exceptional cases. This is enough to prove it unscriptural. God never ordered a plan, upon so important a matter, that applies generally, but not universally.

REMARKS.—1. The doctrine of the remission of sins, as taught in this article, is held to be consistent throughout. In this respect, the same teaching applies in every dispensation, whether Patriarchal, Jewish, or Christian. "Abraham believed God, and it was counted to him for righteousness." The prophet says: "He that believeth shall not make haste."

2. This doctrine interposes no work of man between the soul of the sinner and Christ: the doctrine of baptism for the remission of sins does. According to the latter doctrine, it matters not how penitent the sinner may be, nor how much he trusts Christ, some other person has a work to do before his sins can be pardoned.

3. The doctrine of baptism for the remission of sins causes men to look to an external ordinance for that which God alone grants, through Jesus Christ. That thousands of men and women are induced to rely upon water-baptism for the pardon of sins is a painful fact; but there is "a more excellent way." May the world be brought to see it!

ART. VII.—*"The Divine Purpose" Examined.*

DR. MATTHEWS says: "There are many who believe, without hesitation, that the world was created by the power of God. Here they understand the general term world, in its proper sense, as including each and every particular belonging to the world. As it regards creation, they do not object to the minutest detail of particulars. Probably they will not object to the statement that God is the governor of the world; but they will not understand the term world in the same sense as in the former case, but in a vague, indefinite sense, of which the mind can form no idea." Now, we have never known it to be asserted by any one that God created *one* world and governs *another*, or that the world that he governs is not exactly the same that he created. Our author, somehow, contrives to misstate the case. The issue between himself and those of whose opinion "the mind can form no distinct idea" is not in relation to the identity of the world created with the world governed, nor in relation to the fact that the world is governed, but wholly in relation to the method of its government. This our author certainly knew, and we know no reason for alleging issues where none exist. Again: "If we admit that the world is governed by the Almighty, if we understand the word (world) correctly, we admit that all the particulars—that is, that each individual and each event belonging to the world—are governed by him, for the world is made up of those particulars." Our author is mercilessly berating "men of straw" for using the term world in a variable sense, and, while so doing, actually commits the very sin that he charges upon others, and thus contrives to beg the whole question at issue. Pretty strategy, this! The world that God made, our author insists, and everybody, except his ideal opponents, admits, is the same world that God governs. But what world is it that is made up of these particulars—that is, of "each individual and each event"? Is it exactly the world that he created—no more, no less? If not, then our author is guilty of the sin which he charges upon his "men of straw." If it is the same world that God created, then our author

makes the Almighty the *creator* of each individual and each event—of every entity and every act of every entity in the universe. But all the sins of men and fallen angels are events, and therefore, according to our author, are *created* by the Almighty. Our author is as indiscriminate and as sophistical in his logic as his logic is revolting and blasphemous in its conclusions. Are we not to discriminate between entities and events? between men and their acts? between what God has created and the phenomena and events brought about by his creatures? If we may not so discriminate, then pantheism manifestly comprises more truth than is generally allowed, and Dr. Matthews is fully justified in his identification of entities and events. In this, it is worthy of note, he out-Calvins Calvin himself, and other Calvinists whose Calvinistic orthodoxy has never been questioned. Nothing is more common or more proper with Calvinistic writers than to restrict such expressions as "all," "all things," etc., when used in reference to *creation*, to the things actually created by the Almighty, things that have true being—being in a sense different from the events and acts proceeding from things actually created. Virtue and vice, holiness and sin, really exist, but were not created, as were man and other things. They exist only in connection with free and intelligent creatures, and only as abstract terms, expressive of the moral qualities of the actions of such creatures.

We also protest against Dr. Matthews's analysis of the term "kingdom." On page 41, he says: "For the sake of illustration, let us take another term, also complex—that is, including a number of particulars—in its meaning, but of less extent than the term world. 'Art thou not God in heaven, and rulest not thou over all the kingdoms of the heathen; and in thy hand is there not power and might so that none is able to withstand thee?' (2 Chron. xx. 6.) In the meaning of the term kingdom is necessarily included a number of men, divided into rulers and subjects, living under a system of laws. Abstract men from the idea of a kingdom, and what will remain? Nothing; for without men there can be no kingdom. When, therefore, it is stated that God rules over a kingdom, the meaning is that he rules over the men who compose that

kingdom. Again, what idea does the term man convey? Does it not include his thoughts, his passions, and his actions? If these be separated from man, what will be left as the subject of government? A soul, indeed, but without thoughts or passions; a body, indeed, but without actions. If these are not included in the idea of man, there is nothing left which can be governed. Therefore, when we say the government of God is exercised over man, we mean, or at least we ought to mean, that it is exercised over his thoughts, his passions, and his actions. If it be not exercised over his thoughts, etc., it cannot be exercised over man; and if not over each individual man, it cannot be over a kingdom, for without man there can be no kingdom." This passage is a skillfully-woven piece of sophistry. The sin of *petitio principii* is twice perpetrated: first, in our author's use of the terms kingdom and man, and, secondly, in his use of the term rule. Let us notice these a little. The sum of the logic is this: A kingdom includes the idea of men, for without men there can be no kingdom; but the word man includes the idea of thoughts, passions, and actions, for without these there can be nothing to govern. Therefore, the thoughts, passions, and actions of men are the fundamental elements of a kingdom, or essential to it. There is, manifestly, something of a muddle in this logic. The argument assumes that thoughts, passions, and actions sustain exactly the same relation to men that men sustain to a kingdom, which everybody knows is not true. Men compose a kingdom, and they are not the products of it; but thoughts, passions, and actions do not make men, but are the products and manifestations of men. We are not able to see how Dr. Matthews could so far delude himself as to have any faith in this argument. He says, "Abstract men from the idea of a kingdom, and what will remain? Nothing, for without men there can be no kingdom," the two being in essence the same. Having said this, then, in order to reach his conclusion, a rigid logic required him to say, "Abstract thoughts, passions, and actions from men, and what will remain? Nothing, for without thoughts, passions, and actions there can be no men," the two being in essence the same. But such a form of expression would have precipitated the Doctor upon the glaring

absurdity of asserting, in terms that could not be misunderstood, that man and his thoughts, etc., are the same thing; hence, in violation of good rhetoric and of good logic, he adopts a different form of expression, and thus, by a deceptive phraseology, deludes both himself and his incautious reader.

It may be boldly asserted that the term kingdom does not, necessarily, carry with it the thoughts, passions, and actions, much less all the thoughts, passions, and actions of all its subjects. No Anglo-Saxon, by the use of his "cyngdom;" no Greek, by the use of his "*βασιλεία*;" no Roman, by the use of his "*regnum*," ever intended to convey such an idea. It is not extravagant to say that not a single instance of such a use of the word kingdom can be found in the whole range of sacred or secular literature; while thousands of instances could be given to the contrary. That the reader may see how preposterous, not to say ridiculous, the idea is, we will cite a few familiar examples. "Moses gave unto them the kingdom of Sihon." (Num. xxxii. 33.) Surely, it is not meant that Moses gave to his people the thoughts, passions, and actions of the kingdom of Sihon. "Thou art Peter, . . . and I will give unto thee the keys of the kingdom of heaven," etc. Did Jesus mean to hand over to Peter the thoughts, passions, and actions of all the subjects of the kingdom of heaven? The idea is simply too absurd to require further notice.

The second instance in which Dr. Matthews begs the question, in the passage above cited, is in the use of the word "govern," and its synonym, rule, and their cognates. His explication of the term govern, etc., is much more perspicuous than those of the terms world and kingdom; and we will again leave him to speak largely for himself. On page 42, he says: "To govern, in any sense, is to secure a conformity in the subject of government to some law or rule. The government of a father over his family means his inducing them to conform themselves to his will, which is the rule. If they disobey this law, they are no longer governed by him; for they cannot be governed by a law which they transgress. He, of course, can be said to govern them no farther than he can secure, in their conduct, a conformity to his will. So the divine government means the exercise of power sufficient to

secure, in the subjects of his government, a conformity to his will. But the government of God is exercised over the thoughts, passions, and actions of men. The result is that the thoughts, etc., of men are subject to the influence of such decisive control as to secure a conformity to his providential purposes. Nor is it possible for any creature to disobey this government, which, to distinguish it from that which is moral, I will call the government of his providence." The reader will clearly perceive that Dr. Matthews here uses the word government in the sense of irresistible and "decisive control," allowing to the mind no more freedom or spontaneity than is allowed to inert matter. He is laboring to prove the universality of divine decrees, and the government for which our author contends is nothing more nor less than the execution of these decrees. This government is exercised over the thoughts, etc., of men, and God is thus made as really and truly the author, the creator, of these thoughts—all "thoughts, passions, and actions of men"—as he is of the minds of men. Indeed, it is clear enough that if "the thoughts, etc., of men are subject to the influence of such decisive control as to secure a conformity to his (God's) providential purposes," then God must be the creator of these thoughts, etc. For if they are the products of the mind in the exercise of its innate spontaneity, then they, to say the least, would be exceedingly liable not to be in "conformity to his providential purposes." Our author's definition of government carries with it the essential idea that the thoughts, etc., of men are divinely produced, and bound, by an iron-like necessity, to absolute conformity to the divine purpose; so that all "the thoughts, passions, and actions of men," and devils, too, are absolutely of divine origin, and in the strictest conformity to God's providential purposes.

In our judgment, there is nothing to save this theory from all the odium due to pantheism, or the most hateful scheme of fatalism, except that it is put forth and advocated by some men of confessed learning and piety. How far this fact should commend it to favor we leave the reader to judge.

From our author's definition of government we of course dissent, and will here briefly indicate some of the reasons of

that dissent. He defines government generically. He says, "To govern, in any sense," etc. To govern, according to our author, is to exert such a decisive control over the thoughts, passions (emotions), and actions of intelligent minds as to secure perfect conformity to the will of the governor. We submit whether government is ever predicated of intelligent creatures in this sense. We have the word from the Greek κυβερναω, Latin *gubernare*, to steer, to govern. Literally, the word signifies to steer, or guide, a water-craft. In this nautical operation, physical force, guided by intelligence, is exerted upon a physical object; but in this mechanical operation, it is not true that the helmsman, or governor, is the author of every movement of the water-craft which he governs. The winds and the waves also exert an influence, and determine many movements of the vessel which are neither purposed nor desired by the helmsman; still, he is properly said to govern it so long as he causes it to serve his ultimate designs. Dr. Matthews, consequently, finds no authority for his definition even in the primary and literal application of the word. The word is also used to denote the influence one mind exerts over another—as the influence of one man over another, of a father over his family, of a ruler over his subjects, whether by moral or physical power. This metaphorical use of the term is fully sanctioned by universal usage, both secular and sacred. But did any man ever conceive that one mind absolutely controls, or governs, the thoughts—all the thoughts, passions (emotions), and actions—of another mind? Surely not. If such a thing, such a government, as this were possible, the person governed would be a mere automaton, and not a man. The idea is too ridiculous to be elaborately exposed; yet this is exactly the sort of government our author labors to impose upon the world.

Again, we may be allowed to remark that if Dr. Matthews's idea of a government be correct, then it is absolutely true that *there never was, is not now, and never can be, any government, outside of the physical world, in the universe—unless the Almighty should reconsider his work, and construct a government after the model of our inventive author's providential government.* We say that this startling proposition is abso-

lutely true, for it is certain that no one man ever exercised such a government over other men; and Dr. Matthews bluffly admits that the laws of God's moral government "are shamefully and repeatedly transgressed." Hence, it is obvious to all that there can be no government in our author's sense of the word, unless it is his providential government. But, after all, the most effectual refutation of our author's carefully-constructed sophistry is furnished—unwittingly, of course—by himself. In order to save himself from an abyss deeper and darker, if possible, than atheism itself, he makes a bold and frantic leap, and, in the frenzied struggle, overturns the structure he had so faithfully and so self-complacently erected. Let us see how he does this. He says, "To govern, in any sense, is to secure a conformity, in the subject of government, to some law or rule." He says, farther, "They (the subjects) cannot be governed by a law which they transgress," and "so the divine government means the exercise of power sufficient to secure, in the subjects of his government, a conformity to his will." "Nor is it possible for any creature to disobey this government." All clear and consistent enough. But, anon, to escape the horrible logical consequences of his theory, he says this divine government, "to distinguish it from that which is moral, I will call the government of his (God's) providence." After citing Isa. xlv. 10, he says: "The meaning of these and many similar passages is, I confess, to my mind not very obvious when understood as relating to the moral government, the laws of which are shamefully and repeatedly transgressed." Here we have two governments ascribed to God—a providential and a moral government. God is equally the author of both, sustains the same relations to both, his will the supreme and only law of both, and the subjects the same in both. But our author says, "To govern, in any sense (mark it—in any sense), is to secure a conformity, etc. Nor is it possible for any creature to disobey this government." The idea is, There is a government only so far as there is conformity; "for they cannot be governed by a law which they transgress." But, right in the face of this, our author says, "the laws of which (the moral government) are shamefully and repeatedly transgressed." These statements are flat con-

traditions. For if "to govern, in any sense," whether morally or providentially, is to secure conformity, then it follows either that there is no moral government or that our author's definition of a government is a mere figment. There seems to us no escape from this conclusion.

Having expressed some serious objections to our author's views of a government, and having seen how triumphantly Dr. Matthews refutes Dr. Matthews, we purpose briefly to examine *his* two divine governments—the moral and the providential. God, of course, is of necessity the author and absolute governor of both, all rational creatures are the subjects of both and in both, the divine will is the rule of administration on the part of the governor and the rule of obedience on the part of the subjects. These divine governments are, according to our author, both nominally and really distinct, and in actual and irreconcilable conflict. One is moral, the other providential. "Nor is it possible for any creature to disobey" the latter; but "the laws (of the former) are shamefully and repeatedly transgressed." But it is the calamity—aye, the unmitigated infamy—of this theory that these shameful and repeated transgressions of the laws of God's moral government are the administrative acts of God's providential government! Our author says God's "government and his providence are the same," and his providence is the execution of his decrees; hence, these shameful and repeated transgressions of the moral government are but the execution of divine decrees. Horrible! But what right has Dr. Matthews to call any of God's decrees, or any act of his providence, shameful? Two divine governments intentionally put in conflict! But another difficulty is that this theory absolutely sweeps away the foundations of all moral government. All things, according to the theory, are immutably decreed and executed by (Dr. Matthews's) providential government; and if the actions of men, and the motives of these actions and their moral qualities, are thus decreed and caused by an all-engrossing and irresistible providence, it seems to us sheer nonsense to predicate moral qualities of men in such a sense as to make them responsible. We can just as rationally predicate moral qualities of the winds.

Again, the two-government hypothesis seems to us a monstrous absurdity. The divine will is allowed to be the rule of obedience in both governments; yet these governments, as we have seen, are in conflict with each other. The divine will either produces in one government what it forbids, under the threat of endless death, in the other, that is, sin, and prevents in one what it enjoins in the other, as the condition of endless life, or it divides into two coördinate and conflicting parts, each part becoming (not very mathematically) equal to the sum of both. We confess our inability to comprehend how either member of this proposition can be true. We submit, however, to the reader, whether it is not stated in strictest accord with Dr. Matthews's facts. Our author having postulated his two governments, it seems to us, ought to have drawn and marked the line between them, or given their distinguishing characteristics. A decent respect for his reader required him to do this, or to offer an apology for not doing it. Not generously, but wisely, the doctor declines to attempt to give the metes and bounds of nonentity, and leaves his reader in hopeless darkness. Dr. Matthews's two-government theory seems to be a rehash of the old "two-will" hypothesis, christened with a new name. The reader, who happens not to be familiar with this subtle crotchet in Calvinistic theology, may be curious to learn something from high authority on the subject. A higher authority, perhaps, could not be cited than "Edwards On the Will," p. 162. He says, "God's secret and revealed will, or, in other words, his disposing and preceptive will, may be diverse, and exercised in dissimilar acts, the one (will) in disapproving and opposing, the other (will) in willing and determining, without any inconsistency." (Here we have two wills distinctly enunciated.) "Because, although these dissimilar exercises of the divine will may, in some respects, relate to the same things, yet they have different and contrary objects, the one evil, and the other good." (Here the leading idea is wavering, the two wills are merged into one, and instead of "*divine*" wills, we have dissimilar exercises of the divine will, and these dissimilar exercises have different and contrary objects, the one evil and the other good. The author confounds the will, the faculty of volition, with its

exercise.) "Thus, for instance, the crucifixion of Christ was a thing contrary to the revealed or preceptive will of God, because, as it was viewed and done by his malignant murderers, it was a thing infinitely contrary to the holy nature of God, and so necessarily contrary to the holy inclination of his heart, revealed in his law. Yet, this does not at all hinder, but that the crucifixion of Christ, considered with all those glorious consequences which were within the view of the divine omniscience, might be indeed, and therefore might appear to God to be a glorious event, and consequently be agreeable to his will, though this will may be secret, *i. e.*, not revealed in God's law. And thus considered, the crucifixion of Christ was not evil, but good. If the secret exercises of God's will were of a kind that is dissimilar and contrary to his revealed will, respecting the same or like objects; if the objects of both were good or both evil, then, indeed, to ascribe contrary kinds of volition or inclination to God respecting those objects, would be to ascribe an inconsistent will to God; but to ascribe to him different and opposite exercises of heart, respecting different objects, and objects contrary one to another, is so far from supposing God's will to be inconsistent with itself, that it cannot be supposed consistent with itself any other way. For any being to have a will of choice respecting good, and at the same time a will of rejection and refusal respecting evil, is to be very consistent; but the contrary, *viz.*, to have the same will toward these contrary objects, and to choose and love both good and evil at the same time is to be very inconsistent." We have quoted thus largely that the reader may see for himself what are deemed sufficient grounds for the two-government and the two-will theories. The first noticeable feature in Edwards's exposition and defense of the doctrine is his bewildering verbosity, and the utmost imprecision, and even confusion, in his terminology. He confounds "the will" and "the exercises of the will," "inclination," "volition," "exercises of heart," "will of choice," "to choose" and "to love." What a medley—what darkness! This confusion of terms is mainly attributable to his false scheme of psychology, which, in the analysis of the human mind, resolved every thing into the understanding and

the will, the latter including both the volitive faculty and the whole of man's emotional nature. It was not strange that with such a scheme of philosophy for his guide he should involve himself and his readers in much confusion. His illustration by the crucifixion of Christ, however, gives his readers, clearly enough, to understand what his doctrine is. The substance of his doctrine is, that God wills, chooses, decrees sin not as sin, but as a means to an end; not for its own sake, but for the sake of the "glorious consequences" which flow from it; that the crucifixion of Christ was in itself a thing infinitely contrary to the holy nature of God, and, therefore, contrary to his revealed will; but, considered in its "glorious consequences," it was agreeable to his secret will. Edwards here, as do Calvinists generally, utterly confounds things as far apart as the north and the south pole, that is, the wickedness of Christ's persecutors and the virtue of his death. This subject was fully discussed in the July number of the *Medium*, and need not be rediscussed in this connection. The absurdity of attributing "glorious consequences" to any sin was also there exposed. The doctrine of two governments and two wills fairly charges the Almighty, in its logical consequences, with doing evil that good may come. Edwards anticipates the charge, as well he might, and labors, with something of a giant's energy, to free himself from the consequences of his doctrine. His logic, however much it may puzzle his readers, utterly fails to enable them to see how that can be sin in any sense which is productive of "glorious consequences;" or to see how it can be right for God to decree that Judas should betray Christ, and yet wrong for Judas to betray Christ. The same difficulty looms up in relation to every sin and every sinner. Despite the subtle sophistries of a Matthews, or an Edwards, men will believe—cannot avoid believing, if they dare to think at all—that if "the glorious consequences" of any sin justify God in willing and decreeing it, the same glorious consequences justify the creature in committing it. In fact, the committing of the sin is only the complement of the decree, and is as really necessary in order to secure the glorious results, as is the decree itself. Indeed, all action is in the will, and the overt act itself nothing but

the external expression of the volition. Hence, the sin of the creature in every sinful act consists in willing to sin. But in every possible instance of sin, the will of the sinner is, according to Calvinists, in the strictest possible accord with the will of God, so that God and the sinner will identically the same thing. This no intelligent Calvinist will deny. How, then, the reflecting mind is wont to inquire, Can God be righteous and the creature unrighteous in willing exactly the same thing? How? Edwards seems to anticipate this difficulty, and attempts its solution. He says, "Men do will sin as sin, and so are the authors and actors of it. They love it as sin and for evil ends and purposes. God does not will sin as sin, or for the sake of any thing evil," but for the sake of the glorious consequences. This, it seems to us, falls immensely short of a satisfactory answer. First, if it were true that "men do will sin as sin," it is, according to the theory, also true that God willed and decreed that men should will sin as sin, or for sin's sake; and whose pen is subtle enough to draw the moral distinction between willing sin for its own sake, and willing and decreeing that men should will sin for its own sake? Secondly, we suspect that Edwards perpetrated a great psychological blunder when he asserted that "men do will sin as sin," or for its own sake. It is very certain that men will sin, but it seems to us equally certain that they do not will it as sin, but as a means to an end—not for its own sake, but for the sake of the pleasure or gratification it brings. This is a psychological question, which can be settled only by the testimony of consciousness. If we are not egregiously deceived, the uniform testimony of consciousness is, that men will sin not as sin, but as a means of self-gratification. Did any man ever commit murder, or theft, or adultery, because murder, or theft, or adultery, is sinful? Did David put Uriah in front of the battle because it was sinful, or for another reason? Did Judas betray Jesus because it was sinful, or for his love of money? To will sin as sin, is to will it disinterestedly. But the great sin of the world is selfishness. Every sin has its exciting cause in selfishness. Not for the sake of sin as sin, but for the sake of "the pleasures of sin," "men do will sin;" that is, men will sin for exactly the same reason, no

more, no less, for which God, according to Edwards, wills it, viz., its consequences! The perplexing question still recurs unanswered; and, it is believed, forever unanswerable. Why is it wrong for the creature to will, and to will for exactly the same reason, precisely what it is right for his Creator to will? The truth is, Mr. Edwards misrepresents both the divine and human natures. He says man wills sin as sin, and God wills sin for its consequences. But the facts are, God does not will it at all, and man wills it only for its consequences. Why, we are led to ask, are such men as Edwards involved in such clouds of mists, and driven to such suicidal positions in their attempts to vindicate the character of the governor of the world? The question is easily answered. They have assumed the earth to be the center of the solar system; and very much to their annoyance, and notwithstanding all their coaxing and special pleading, the planetary phenomena stubbornly refuse to quadrate with the assumption. Or, to speak without a figure, Calvinists have not proved, but sheerly assumed, the doctrine of universal decrees to be the central and cardinal truth of the moral world; but the facts, both of human nature and of the divine nature, utterly refuse to harmonize with the assumption. Instead of drawing their philosophy from the facts, they have unwisely sought to make the facts harmonize with their philosophy. We may be permitted to express the opinion that Calvinists would do themselves a great kindness, and the world a great favor, if they would consent to disencumber themselves of the absurdities of their theories—especially such as the two-government and the two-will theories. For instance, if, instead of asserting the existence of two divine governments, both having the same origin (the Almighty), the same design (the divine glory), the same rule of administration and obedience (the divine will), and the same subjects (all rational creatures), they would be satisfied with asserting the existence of but one government, and allow the subjects of that one government to be, in a proper sense, free, *i. e.*, capable of spontaneous and unneccessitated action, and, therefore, capable of moral suasion, and justly responsible for those acts denominated moral, they would lay the foundation for a rational scheme of a moral administration. It is obvious to all, not blinded by a

predetermination to uphold a theory, that in the administration of such a government God may govern the physical world by the continuous and irresistible exercise of his almighty power, or by some power made inherent in matter itself, or by some other unintelligent and mechanized force, so as to render it subservient to his moral purposes in the government of the moral world, but it is not safe to assert that he governs the moral world after the same mechanical form; or it is not safe to assert, as Calvinists often do, that the only difference in the physical and moral world consists in the difference of the things governed, and not in the mode of government. It is safe to assert that God does, by methods too subtle for our detection, exert upon the human mind, through the intelligence and sensibility, which are passive, certain gracious influences inclining men to the pure, the virtuous, and the good; but it is not safe to assert, as the whole scheme of universal foreordination assumes, and as Calvinists sometimes assert, that God, by this incomprehensible influence incites, causes, occasions, procures, or favors the sinful thoughts, feelings, and volitions of men. It is safe to assert that this divine influence is so necessary to sinful men that none could ever repent, believe in Christ, and be saved without it; but it is not safe to assert, as Calvinists hold, that this influence is irresistible, and that all to whom it is given were elected to salvation from eternity. It is safe to assert that the Divine Spirit reproves the world—every rational member of the human family—of sin, of righteousness, and of judgment; and that he is given in such measure as would, if rightly improved, enable all to come to Christ; but it is not safe to assert, as Calvinists do, that God has, from eternity, ordained some men to dishonor and wrath for their sins (which he also foreordained). It is safe to assert that in the exercise of his power, in a manner incomprehensible to us, God can so act upon the human mind as to suppress for the time the freedom of the will, and make the man, in this passive state, the instrument of the accomplishment of his purposes; but it is not safe to assert that man, in this passive state, is, in any proper sense, responsible for his thoughts, feelings, or utterances, or other actions. Such evidently was

the condition of the prophets, and all divinely-inspired men, when irresistibly moved by the Holy Ghost; but no one, it is supposed, ever dreamed that they were responsible for what they did while in this state. But why not responsible? Manifestly, because they acted only as instruments, and not as agents proper—because they acted not freely, but from necessity—from the necessitation imposed by the divine influence. It is safe to assert that this extraordinary influence is not restricted to good men, but may be extended to wicked men who, under its controlling power, may be made to do the divine will, not only without their volitive concurrence, but in despite of their settled purpose not to do God's will, as was the case with Baalam, a wicked but true prophet; but it is not safe to assert that wicked men are responsible for such necessitated acts. The same facts are true of Baalam's ass, which saw in the way the angel of the Lord with a drawn sword, which her master was unable to see; but it would be very suspicious theology to assert that either Baalam or his ass was entitled to any credit for what he or she did under this incomprehensible influence. God can make the very stones cry out and utter his praise, or fulfill his purposes, if he chooses. We, hence, infer that his resources are infinite—he cannot be straitened for want of instrumentalities to serve his purpose. All this we not only grant, but assert; and surely it is, so far as the assertion of power is concerned, sufficient to satisfy the most ultra Calvinist. But there is another aspect of the subject. The power by which the universe was created, and by which the physical world is governed, is not the power by which God, as moral governor, rules the moral world. The power that conceived and planned the universe is not the power that created it. The first was the power of thought, intelligence, knowledge; the second was the power of will put forth in physical energy. The power that holds the planets in their orbits, and secures the stability and harmony of the solar worlds, is not (except in so far as the physical is subordinate to the moral) the power that presides over the moral world. The power which governed the prophets and inspired men, who "spake as they were moved by the Holy Ghost," was a different power from that which enabled

them to become the sons of God by adoption, though both exercised by the Holy Ghost. One was an extraordinary and a physical form of power, as we suppose; the other was a moral power, such as is given to all men, and therefore called ordinary. By one form of divine power the apostles were inspired on Pentecost, and not only enabled, but compelled, to speak with divers tongues; but by another form and manifestation of power, the multitude were cut to the heart, and the three thousand converted. By one form of power Paul was smitten blind, and made to fall to the earth; by another, he was converted and made a new man in Christ Jesus. One is given in an extraordinary manner, and for extraordinary ends. It appeals to the senses rather than to the reason, and seems for the time to suspend the voluntary powers of the mind, and relieve its subjects from all praiseworthiness and all blameworthiness—from all responsibility. The other seems to be given for a different end. It appeals not to the senses, but to the reason, the intelligence, the conscience, and always makes its appeal to the sensibilities through the truth; does not suspend the voluntary powers of the mind, but leaves the mind free and responsible—free to yield to the divine power, or to resist it. But if the mind is free to yield or to resist, then is not man stronger than God? How can so puerile a thing as man resist Omnipotence? Certainly not in a physical sense. Can an egg resist or endure the weight of a mountain? Certainly the mountain may be placed upon the egg, but the egg is crushed, and is no longer an egg. Can water resist an immense amount of heat? Surely not. Subjected to a certain temperature, the water is converted into vapor, and, as water, ceases to exist. In like manner the subjects of a moral government can bear a given amount of external pressure, and still be proper subjects of the moral government. But if pressed, excited, stimulated beyond the point of voluntary self-control, as is the maniac by physical or other causes; as were the prophets, or Baalam and his ass; as were the apostles on Pentecost-day; or as was Paul when smitten with blindness; or John in Patmos, when he attempted to worship the angel—then the subjects of the moral government cease, instantly, to be capable of moral government.

They are, in fact, no more capable of such government than Baalam's ass, or the sun, and moon, and stars, or the trees of the forest. True, they may still be, in some sense, intellectual and emotional, but the will is gone. The whole moral nature is disharmonized. The intellect, the sensibility and conscience, and the power of consciousness, are in an abnormal state. The palace of reason has become a bedlam. The mind, subjected to such will-destroying, or will-suspending influence, is not unlike a ship at sea, with ballast lost and rudder torn away, with full sail fully spread to the arbitrary winds. Such extraordinary influences exerted upon the human mind may be employed by a moral governor to subserve the interests of the moral government, as the facts of the physical world may be made to serve the interests of the moral world. But a government which reposes on mere physical or mechanical force or necessity, from whatever source that force or necessity may arise, is a *pure destiny*, and not a *moral government* at all, in any proper sense. Just such a government as this Calvinism, of its own free will and accord, has been pleased to ordain for the government of angels and men; and it is, in order to distinguish it from the government of animals and plants, and inorganic matter, called by its advocates a moral government. But why call it a moral government? "Because, forsooth, its subjects," says Edwards, "are capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense, virtuous or vicious, commendable or faulty. To moral agency belongs a moral faculty, or sense of moral good and evil, or of such a thing as desert or worthiness, of praise or blame, reward or punishment; and a capacity which an agent has of being influenced in his actions by moral inducements or motives, exhibited to the view of the understanding and reason to engage to a conduct agreeable to the moral faculty." "Edwards on the Will," page 19. Published by Leavitt & Allen, 1857. This definition, freed from its bewildering redundancies, amounts simply to this. To moral agency belong intelligence, a sense of right and wrong, a susceptibility to the influence of motives, and a capacity to put forth actions which have a moral quality. The freedom of the will,

in the true sense of that freedom, is, in the Calvinistic scheme, not in any sense necessary to moral agency. In fact, Edwards wrote his work "On the Will" to establish the doctrine of necessity, or to prove that there is no liberty in the universe except the liberty of necessity. Calvinists generally agree with him. Dr. Matthews evidently endorses his scheme of necessity, but seems to dissent from his theory of liberty. Both, however, differ widely from Calvin. All, however, predicate the moral quality of necessitated actions of angels and men, and make them responsible—rewardable or punishable—for such necessitated actions; and call that a moral government which God exercises over them by the execution of his decrees. It may not be improper to note the facts, first, that atheists generally, and infidels of nearly all schools, agree with Calvinists in asserting the doctrine of a universal necessity—reaching the common conclusion from different standpoints, and by different processes of reasoning. Secondly, that atheists and infidels of almost all schools differ from Calvinists in regard to moral distinctions and the possibility of a moral government. Calvinists affirming and atheists denying the possibility of any such distinction, and consequently of any such government. Without feeling any sympathy for the cause of the atheist, we feel compelled to admit that he seems to have the advantage in the argument. For how men or angels can be held to account, and be rewarded or punished for necessitated thoughts, emotions, and volitions, over which they, by hypothesis, have no more control than they have over the planets, is to us an inconceivable thing.

It is true, we are told, men are responsible for their actions, notwithstanding they are necessitated, because they are *their* actions; that their volitions, etc., are *their* volitions, come they how or from what source, it matters not; and because they are theirs, they are justly responsible for them. This, we believe, is the best argument we have ever seen put forth in defense of Calvinistic accountability. Is it sufficient? Does it not prove too much, and therefore nothing at all? In strict propriety, a necessitated action is not the action of the necessitatee, but of the necessitator. But let us allow that such an action is in some way the action of him in whom

it is necessitated. By hypothesis there are two parties connected with the action—let us call one the necessitator, and the other the necessitatee. Their relations to the action are manifestly and immensely different. The first is related to it as the prime and efficient agent or cause, as that without which the action could not have been even conceived, and much less could it have been executed. The second stands related to it simply and only as the instrument wielded by the hand of the agent. The relation of the former to the action is that of activity, efficiency, causator. The relation of the latter is that of essential inertia, passivity. Such is mind—men and angels in the hand of God, Calvinists being judge. If the man thinks, it is from necessity—by the predetermination of Omnipotence. If he thinks right, it is only by the same predetermination. If he thinks wrong, it is from the same irresistible cause. If he feels, loves God and his neighbor, it is of necessity. If he hates God and his fellow-man, it is only because God decreed it from eternity. If he put forth a volition to serve God, or his family, or his neighbor, or his country, God necessitated or produced the volition; or if he exercises a volition or purpose to blaspheme the name of God, or deny his existence, or curse him to his face, or to commit arson, or adultery, or murder, the volition or purpose was divinely necessitated, according to the theory. In fine, according to the scheme called Calvinism, there never was a thought, right or wrong; never an emotion, pleasant or unpleasant, good or bad; never a volition or purpose, virtuous or vicious, holy or unholy; never a word or an external act, proper or improper, experienced or put forth by angels, men, or devils, which God did not decree from eternity, and bring to pass by his providence. All this, shocking as the details are, is included in the answer given in the Westminster Confession of Faith, and adopted by Dr. Matthews, to the question, "What are the decrees of God?" "The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath fore-ordained whatsoever comes to pass."

EXCERPTA.

SCHOOLS AND REPUBLICS.

THE Papacy ever aims at great things, and ever fails of accomplishing them. Four hundred years ago, the little Alpine Republic of San Marino, the oldest and smallest of the republics of Europe, set up for itself. It is twenty-one miles square, and too insignificant to exert any controlling influence among the nations. Then came the Republic of Switzerland, at which Rome was not pleased; but as England was satisfied, it became the policy of the Pope to appear so. Andorra, a small republic in the fastnesses of the Pyrenees, between Spain and France, had its birth in the Revolution of 1848, and has maintained its independence ever since. The fact that this was permitted to go unpunished, proves that the Republican birth in France was held in greater dread, and needed the entire force of Rome and the Jesuits of France and Spain to stamp it out. Besides these, the three Islands of Jersey, Guernsey, and Sark, lying between England and France, have, for many years, been self-governed. But as England held them also under her wing, an unwilling submission on the part of Rome was better than a hopeless resistance. But when a State like Spain strikes for a new political life—Spain, the home of the Jesuits and the conscience-keeper of the Bourbons—there it is that the Papacy must summon all its ingenuity to strangle the new-born principle. Or, when France, that unhappy child of misrule, sees, through a dim vista beyond the sea, the hope of a better national existence, and makes a bold struggle to gain it, then the vulture of Rome sinks its talons deep into the nation's life, and darkness again broods over the people like a nightmare. Mac-Mahon, a descendant of an Irish Popish family, one of the

most relentless of Protestant persecutors, assumes the Presidential chair, to prepare a throne for that "Child of destiny," Count de Chambord, the Pope's right-hand man by the grace of God; and all the alliances of the Vatican, at home and abroad, are taxed to bring about the result. Will they do it? It is not unlikely. Because God does not execute his vengeance speedily, "therefore are the hearts of men fully set in them to do evil."

What, then, awaits this Republic amid the existing conspiracy against liberty? The Romish Church is a foe of our system of common schools, the most successful agency ever devised for inculcating these moral principles which are indispensable to the continuance of self-government. This agency is the object of enmity as unrelenting as it is universal. Every available agency is employed to shake the confidence of our people in its equity, wisdom, and efficiency; in its equity, in that the rich and childless are taxed to educate the poor; in its wisdom, in that a cheaper system could be devised; in its efficiency, in that better teachers are employed in private schools, which means Roman Catholic schools.

Upon this question of abolishing the common schools hangs the whole hope of Romanism in the United States. As the *Freeman's Journal* once said, "What we Roman Catholics must do now, is to get our children out of this devouring fire. At any cost and any sacrifice, we must deliver our children over whom we have control from these pits of destruction, which lie invitingly in their way, under the name of public or district schools."

The *Catholic Telegraph*, of Cincinnati, declares: "It will be a glorious day for the Catholics of this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern paganism will triumph."

The *Freeman's Journal* again utters these startling words: "Let the public school system go to where it came from—the devil. We want Christian schools, and the State cannot tell us what Christianity is."

"The public or common school system in New York City is a swindle on the people, an outrage on justice, a foul dis-

grace in matters of morals, and that it imports for the State Legislature to abolish it forthwith."

And this same spirit has already succeeded in Texas, where the Legislature of that State has, at its last session, abolished the common school system. This is not only the intention in New York and Texas, but in every State in the Union. What is to follow? The same journal tells us:

"There can be no sound political progress—no permanence in the State, where, for any length of time, children shall be trained in schools without (the Roman) religion.

"This country has no other hope, politically or morally, except in the vast and controlling extension of the Catholic religion."

Popery has always claimed that the word of God is not a fit book to be in the hands of the people. The priest objects to the Douay Bible equally with our own. It is not the intention of the priesthood that the people should read at all, as by reading comes intelligence. "Who will not say," exclaims a recent advocate of Romanism, "that the uncommon beauty and marvelous English of the Protestant Bible is one of the great strongholds of heresy in this country?" "We ask," says Bishop Lynch, of New Orleans, "that the public schools be cleansed from this peace-destroying monstrosity—Bible reading."

The Bishop of Bologna, in an advisory letter to Paul III., said: "She (the Catholic Church) is persuaded that this is the book which, above all others, raises such storms and tempests. And that truly, if any one read it he will see that the doctrine which she (the Catholic Church) teaches is altogether different, and sometimes contrary, to that contained in the Bible." This could be said to the Pope, but it could not be said with safety to the people. With Rome, instruction goes upward to the infallible head; with us, it goes down to the people. The one system keeps the common people in ignorance; the other educates them.

In New York, Philadelphia, Cincinnati, St. Louis, Newark—in all our large towns and cities—the demand is general and persistent for a division of the school fund. They have erected large and commodious school-houses, employed nuns

and priests as teachers, and petitioned for a *pro rata* share of the school money.

The *Tablet*, a Catholic paper of New York, argues as follows:

"The State is practically anti-Catholic, and its schools are necessarily ruled and controlled by sectarians, who are hostile to the Catholic religion, and seek its destruction. No, gentlemen, that will not do, and there is no help but in dividing the public schools, or in abandoning the system altogether."

Not only the press, but public lecturers, are employed to bring this movement into favor. The most barefaced falsehoods are palmed off upon a credulous people. We are told that our political institutions are of Roman Catholic origin; that Protestantism is crumbling to pieces; that religion beyond the pale of the Romish Church is "machinery, formalism, mummery;" that infidels are the originators of our school system. Our common schools are denominated "public soup-houses, where our children take their wooden spoons." "Every such school," it is asserted, "is an insult to the religion and virtue of our people." * . . . "The prototype of our school system," said another Roman Catholic orator, "is seen in the institutions of Paganism."

Rome would not willingly educate at all; but since in this country she must do so, then it must be into the Romish faith. In 1868 the Pope violently condemned the King of Austria for sanctioning a law "which decrees that religious teaching in the public schools must be placed in the hands of members of each separate confession, that any religious society may open private or special schools for the youth of its faith." This law His Infallibility solemnly pronounced "abominable;" "in flagrant contradiction with the doctrines of the Catholic religion, with its venerable rights, its authority, and its divine institution; with our power, and that of the Apostolic see." Consistency, that jewel! What Popery condemns in Austria she clamors for in America.

If Catholics may claim their share of the school fund, so

* Editor Freeman's Journal.

also may Jews, infidels, rationalists, Buddhists, and every other denomination. To divide the fund among so many, would utterly destroy the efficiency of the system, leaving our children to be educated in small schools under incompetent teachers. What shall we say, then, of the logic of these self-lauded champions of religious liberty? Simply nothing. Unless we are prepared to abolish the entire system, giving over all efforts at popular education, we must shut out all such demands as coming from sworn enemies of the State. Of our school system none have just cause to complain. A system liberal and equitable—as much so as any ever devised—opens the school-room to all, while any class is at liberty to educate their children in separate schools; but if they are not satisfied with the State's provision, they must go farther at their own expense. It is idle to discuss these questions when nothing that an intelligent man would be willing to grant would be likely to satisfy our claimants.

The Constitution of the United States provides as follows: "Religion, morality, and knowledge being necessary to a good government and the happiness of mankind, schools and the means of education shall forever be encouraged." What religion? Christianity. What form of Christianity? Protestantism, of course, the parent of constitutional liberty. And who are they who demand the sacrifice of our common school system? Are they the sons of Protestant forefathers? Are they not the priest-ridden populace of Europe, sent here for the purpose of carrying out the will of the Pope—sent here as the wood-worms of our civil and religious institutions, with the sole object in view of destroying the nation's life? According to all Romish authorities, this is proven. Ballarmine declares: "The spiritual power must rule the temporal."

"A Roman pontiff can absolve persons even from oaths of allegiance."—*Canon Law*.

"He who prefers a king to a priest, does prefer the creature to the Creator."—*Morning Exercises on Popery*, p. 67.

Verily that "Great Wicked" is revealed.

[Is not the preceding article, from *The National Protestant*, startling?—ED. MEDIUM.]

WHAT THE REFORMATION HAS DONE FOR THE
WORLD.*

How slight the incident that brought on that great movement! Tetzel's gross mode of selling indulgences for "transgressions and enormities, however horrid," roused the Augustin monk to contest the principle of selling liberty to sin in any form, or absolutions for sin. It stirred his German blood, and he denounced it as of the devil. The Church had, for centuries, been tending to this climax. And Luther had also been in a providential training for the issue. He had discovered a Bible in his convent library, and had diligently studied it. He had been led also to a deeper experience of sin, and had found the true, short way of pardon by repentance and faith in Jesus. Standing on these two—God's word and his own experience—and challenging the whole Roman hierarchy, this one man startled the world by opening a new era in history. Döllinger, the greatest of modern Roman Catholic historians, says: "It was Luther's overpowering greatness and wonderful many-sidedness of mind that made him the man of his age and his people. . . . The mind and spirit of the Germans were, in his hand, what the lyre is in the hand of a skilled musician. He had given them more than any man in Christian days ever gave his people—language, popular manuals of instruction, Bibles, hymnology. All his opponents could offer in place of it, and all the reply they could make to him was insipid, colorless, and feeble, by the side of his transporting eloquence. They stammered; he spoke."

The Church had, indeed, become corrupt and depressed. But Christianity itself was neither. Like the diamond, however ill-set or covered over with tinsel, it remains always untarnished, incorrupt in the grossest apostasies of its professors, and incorruptible. There are also in it always the elements of restoration and reform, a pure doctrine and a divinely perfect model. The Church was degraded by its arrogation of temporal sovereignty, and the control it claimed over the thoughts, the very souls, of men.

Luther denied the assumption, tore it into pieces, and threw

*Edward Lawrence, D.D., in *Ladies' Repository* for October, 1873.

it in the fire. He brought from its banishment, to help him in his work, the Bible, the mightiest of all emancipators. It had enlightened and enfranchised him, and he gave it to the German people in their own tongue, that it might do the same for them. This, henceforth, and not the Pope or Church, was their rule of faith and inspirer of thought—free, personal, responsible thought. This divine Word, the seed of the Reformation, raised up the rights of individual conscience against all corporate, priestly, or Church-conscience. And it was the first bloom of the slowly germinating scholasticism. "When we have arrived at faith," says Anselm, "it is a piece of negligence to stop short of convincing ourselves, by thought, of the truth of that to which we have given credence."

For near a thousand years the Greek and Romish Churches have been, on some points of doctrine, strongly divergent. Now a third branch arises, radically protesting against many things in them both. It is distinguishingly a ministerial and teaching force, while the others are largely priestly and pantomimic. In its philosophic features, the Protestant movement was analytic, inductive, and biblically rationalistic, while the Romish branch was characteristically assumptive, deductive, and pontifically dogmatic. At the start, nearly one-third of Christendom came and stood with the Reformer, on the side of free thought and an open Bible.

In the onward movement, half a century or more was occupied by the Protestants in securing a status of peace with the belligerent Catholic nations. Then came farther reforms in ecclesiastical machinery and doctrines by Zwingli, Calvin, and the English Church. Next the Puritans declared against any kingship in the Church but Christ's, and any law-book but the Bible. They brought over sifted wheat from England, which sprang up into the free Churches and free States of America.

The eighteenth century was a slowly gestating period of preparation for Christian propagandism by colonial acquisitions, the working of the press, the diffusion of general liberty and learning, and the rise of Methodism. The nineteenth century has been more and more aglow with missionary zeal and a critical inspection of the Christian religion and

the Scriptures. The world—Pagan, Popish, and Protestant—is more and more stirred by the doctrine of the cross. The name that is above Buddha's, Zoroaster's, Plato's, Mohammed's, and every other—the name of the Nazarene—is now foremost in the world's thought and inquiry, and, more than all, is fashioning it to good.

This name was powerfully assailed by Judaism, and it conquered. It tried its strength with Paganism, and prevailed. It is now in conflict with Mohammedism and formalism, with free religion and no religion, and will be victorious. Brute force is giving way in its struggle with argument. Physical forces—the mariner's compass, the art of printing, steam-power, telegraphy—in the providence of God, are made tributary to the diffusion of intelligence and the Christian Scriptures.

Never, perhaps, has the critical thought of the world been more keenly directed to the Founder of Christianity than at the present time. More and more the opposing forces are drawn toward this center, where all for the Church is to be lost or won. The deniers of miracle in history array themselves more and more defiantly against this greatest of miracles, as the evidence of it becomes clearer and more conclusive. Germany, that vast mental kaleidoscope, where beliefs and disbeliefs have revolved and sparkled with the fascinations of genius; where the philosophies, atheistic, pantheistic, and rationalistic, have been employed in coroner's inquests, in reputed *post-mortem* examinations of the Christian religion, and in digging its grave; where the schools, serious and sardonic, have been intent on pulling down the kingdom of heaven and turning back the course of history—this same land of Luther, notwithstanding these antichristian forces, has yet, during the last half-century, produced a Christological literature and a bulwark of apologetic defense, rich and solid in hermeneutic and historical research beyond that of any age or nation.

THE MILKY WAY:

THE SUNDAY EVENING THOUGHTS OF AN ASTRONOMER.*

"Lo! these are but a portion of His ways; they utter but a whisper of His glory."—*Job* xxvi. 14.

IF on a calm, clear night, when there is no moon, we regard the star-lit sky, we see spanning the vast concave of the heavens a zone of cloudy light. In our country, where the air is seldom free from haze and vapor, even when it appears clearest, this wonderful zone is faint and indistinct. Only in certain portions can we recognize its luster so distinctly as to feel assured (unless acquainted with its figure and position) that we are not looking at clouds high up in the air. But in southern latitudes the Milky Way is aglow with light. There it is seen as a brilliant band athwart the heavens,

A broad and ample road, whose dust is gold,
And pavement stars, as stars to us appear.

We cannot wonder that the ancient astronomers should have looked with wonder on this amazing phenomenon. Steadfast as the stars amidst which its course is laid, the galaxy shone night after night before their eyes, and offered a noble problem for their thoughts. Nor did they fail to perceive the meaning of that steadfastness which to the unthinking would have had no significance. They saw that that wondrous cloud must lie at an enormous distance, and that, in all probability, its light must be produced by the combined luster of countless stars, removed to so great a distance as to be separately indistinguishable. Manilius, their astronomical poet, puts forward this stupendous conception, and we find Ovid describing the Milky Way in terms not unlike (setting aside their Paganism) those in which one acquainted with modern astronomical results might poetically present them:

A way there is in heaven's extended plain,
Which, when the skies are clear, is seen below,
And mortals by the name of "Milky" know;
The ground-work is of stars, through which the road
Lies open to the Thunderer's abode.

*By Richard A. Proctor, B.A. Cantab., Hon. Secretary of the Royal Astronomical Society.

But it is when the Milky Way is studied with the telescope that the true glories of this wonderful zone are seen. A large instrument is not needed. Galileo saw the wonders of the galaxy with his small and imperfect "optic tube," a telescope which, in our day, though invaluable as a relic of the great astronomer, would be worth but a few shillings so far as its optical performance is concerned. Wright, of Durham, analyzed the depths of the Milky Way, and formed a sound opinion as to the true nature of the zone, by means of a telescope only ten inches in length. The smallest telescope which opticians sell for star-gazing, when turned upon certain parts of the galaxy, will reveal a scene of wonder which is calculated to fill the least thoughtful mind with a sense of the infinite power and wisdom of the Almighty. Countless stars pass into view as the telescope is swayed by the earth's rotation athwart the rich regions of the galaxy. There are stars of all orders of brightness, from those which (seen with the telescope) resemble in luster the leading glories of the firmament down to tiny points of light only caught by momentary twinklings. Every variety of arrangement is seen. Here the stars are scattered as over the skies at night, there they cluster in groups, as though drawn together by some irresistible power; in one region they seem to form sprays of stars like diamonds sprinkled over fern-leaves; elsewhere they lie in streams and rows, in coronets, and loops, and festoons, resembling the star-festoon which, in the constellation Perseus, garlands the black robe of night. Nor are varieties of color wanting to render the display more wonderful and more beautiful. Many of the stars which crowd upon the view are red, orange, and yellow. Among them are groups of two, and three, and four (multiple stars, as they are called), amongst which blue, and green, and lilac, and purple stars appear, forming the most charming contrast to the ruddy and yellow orbs near which they are commonly seen.

But it is when we consider what it is that we are really contemplating that the true meaning of the scene is discerned, that the true lesson taught by the star-depths is understood. Then may we say, with the poet, but in another sense,

The floor of heaven

Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim.

The least of the stars seen in the galactic depths—even though the telescope which reveals it be the mightiest yet made by man, so that with all other telescopes that star would be unseen—is a sun like our own. It is a mighty mass, capable of swaying by its attraction the motions of worlds, like our earth and her fellow-planets, circling in their stately courses around it. It is an orb instinct with life (if one may so speak), aglow with fiery energy, pouring out each moment supplies of life and power to the worlds which circle around it. It is a mighty engine, working out the purpose of its great Creator; it is a giant heart, whose pulsations are the source whence a myriad forms of life derive support; and, until the fuel which maintains its fires shall be consumed, that mighty engine will fulfill its work; until its life-blood shall be exhausted, that giant heart will throb unceasingly. And more wonderful yet, perhaps, is the thought that where all seems peace and repose there is in reality a clangor and a tumult, compared with which all the forms of uproar known upon earth sink into utter insignificance. We know something of the processes at work upon our own sun. We know of storms raging there, in which fiery vapor-masses, tens of thousands of miles in breadth, sweep onward at a rate exceeding a hundred-fold in velocity the swiftest rush of our express-trains. We see matter flung forth from the depths beneath the sun's blazing surface to a height exceeding ten and twenty-fold the diameter of the globe on which we live! And we know that these tremendous motions, though they seem to take place silently, must, in reality, be accompanied with a tumult and uproar altogether inconceivable. We know that precisely as distance so reduces the seeming dimensions of these vapor-masses, and their seeming rate of motion, that even in the most powerful telescopes they appear like the tiniest of the clouds which fleck the bosom of the summer sky, and change as slowly in their seeming shape, so distance partly, and partly the absence of a medium to convey the

sound, reduces to utter silence a noise and clangor compared with which the roar of the hurricane, the crash of the thunderbolt, the bellowing of the volcano, and the hideous groaning of the earthquake, are as absolute silence.

What, then, must be our thoughts when we see thousands and thousands of stars, all suns like our own, and many probably far surpassing him in splendor, passing in stately progress across the telescopic field of view? The mind sinks appalled before the amazing meaning of the display. As we gaze at the wondrous scene, an infinite significance is found in the words of the inspired Psalmist: "When I consider thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? and the son of man, that Thou visitest him?"

It has been said that with the telescopes with which the Herschels have surveyed the depths of heaven twenty millions of stars are visible. But these telescopes do not penetrate to the limits of the star-system. In certain parts of the Milky Way, Sir W. Herschel not only failed to penetrate the star-depths with his gauging telescope (here spoken of), though the mirror was eighteen inches in width, but even when he brought into action his great forty-feet telescope, with its mirror four feet across, he still saw that cloudy light which speaks of star-depths as yet unfathomed. Nay, the giant telescope of Lord Rosse has utterly failed to penetrate the ocean of space which surrounds us on all sides. And even this is not all. These efforts to resolve the galaxy into its component stars have been applied to portions of the Milky Way which (there is now reason to believe) are relatively near to us. But in the survey of the heavens with powerful telescopes, streams of cloudy light have been seen, so faint as to convey the idea of infinite distance, and no telescope yet made by man has shown the separate stars which doubtless constitute these almost evanescent star-regions. We are thus brought into the presence of star-clouds as mysterious to ourselves as the star-clouds of the galaxy were to the astronomers of old times. After penetrating, by means of the telescope, to depths exceeding millions of times the distance of the sun (inconceivable though that distance is), we find ourselves still surrounded

by the same mysteries as when we first started. Around us and before us there are still the infinite star-depths, and the only certain lesson we can be said to have learned is that those depths are, and must ever remain, unfathomable. Truly, the German poet Richter has spoken well in those wonderful words which our own prose-poet DeQuincey has so nobly translated; his splendid vision aptly expresses the feebleness of man's conceptions in the presence of the infinite wonders of creation:

"God called up from dreams a man into the vestibule of heaven, saying, 'Come thou hither, and see the glory of my house.' And to the angels which stood around his throne he said, 'Take him, strip from him his robes of flesh; cleanse his vision, and put a new breath into his nostrils, only touch not with any change his human heart, the heart that weeps and trembles.' It was done: and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terrace of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes, with the solemn flight of angel-wings they passed through Zaharas of darkness, through wildernesses of death, that divided the worlds of life; sometimes, they swept over frontiers that were quickening under prophetic motions from God. Then, from a distance which is counted only in heaven, light dawned for a time through a shapeless film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight that revealed but were not revealed. On the right hand and on the left towered mighty constellations that by self-repetitions and answers from afar, and by counter-positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitudes, by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities around; above was below, and below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable.

Suddenly, as thus they rode from infinite to infinite, suddenly, as thus they tilted over abysmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

"Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said, 'Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the pursuit of the Infinite, for end I see there is none.' And from all the listening stars that shone around issued a choral voice, 'The man speaketh truly; end there is none that ever yet we heard of!' 'End is there none?' the angel solemnly demanded; 'is there indeed no end? And is this the sorrow that fills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'End is there none to the universe of God. Lo! also, there is no beginning.'"—*English Magazine.*

REVIEW AND PROSPECTS.

THE THEOLOGICAL MEDIUM began its new series with January, 1870. During that year, according to the United States Census, its subscription-list ran up to the very encouraging number of eighteen hundred names. In the summer of 1872, the Board of Publication purchased it on the basis of about twelve hundred subscribers. Its list for the present year was about six hundred. These facts suggest some interesting and surprising reflections. The natural and reasonable supposition of the Board, when it bought *The Medium*, was that the Church needed and would maintain such an exponent of its most precious doctrines as the quarterly had proved itself to be. Without doubt, many of the very best thinkers and writers in our Church have been engaged in enriching its pages and in advocating the faith so dear to every true and intelligent Cumberland Presbyterian. In the numbers for the year now closing there have appeared many articles which elicited the kindest expressions of pleasure and approval, from not only those who are, *ex parte*, the constituted defenders of the faith we love, but from others whose pens might have been employed rather in the use of terms of adverse criticism. True it is that a few, only a few, unfavorable reflections have been made by friends upon some articles; and those reflections have been cast upon the doctrine taught, and not upon the style or ability of the discussions. Particularly, an article in the April number has called forth the gentle, yet distinct, protests of several very capable and excellent critics. We refer to the learned dissertation on the "Function of Prayer in the Economy of the Universe." The brethren offering their objections to this article did not speak of the ability or finish of the production, whose author is a scholarly minister of England, but of its teachings as to the domain in which prayer is efficacious under the divine administration of affairs.

The editor of *The Theological Medium* accepts the just and appropriate protest offered by the brethren, and states that his reason for placing that especial article among the many fully orthodox and able treatises on manifold subjects, which have appeared in these pages, was to let our thinking men see what manifest influence the developments of modern science are having upon the course of thought and the faith of cultivated men of the Christian Church. We knew very well what we were doing when the objectionable article was placed in our quarterly, and heartily agree with those who arise to oppose whatever is mischievous in its teachings; but justice demands that we say that the criticised essay is, on some points, one of the most beautiful and complete statements and expositions of the true and uncompromised faith of the Church.

In this connection, it is proper to say that there have been, in every number of this volume, selections from other quarterlies on topics of such permanent interest and value, presented in such elegant form, as to commend themselves to the earnest thought of our most devoted men, and, we think, they have been highly appreciated by many readers. Such eclectic matter affords our own people the opportunity of seeing how others are thinking on great questions of world-wide bearing and influence, and places their modes of thought and formulas of belief alongside of our own. On many vital and practical points, we are thus led to see that we are not so far apart as we have been accustomed to think. The great heart of the people of God is one, and their heads and hands should be employed together, in all available and righteous means, for the enlightenment and salvation of the whole world.

The Board of Publication now makes a candid and most earnest appeal to the entire Church on behalf of *The Medium*. The unanimous sentiment of the Board is that *The Theological Medium* should be vigorously maintained, financially and intellectually. The Cumberland Presbyterian Church is capable of making and maintaining a quarterly worthy to be placed by the side of those able reviews published by older and wealthier Churches. It has both intellectual culture and material wealth sufficient to produce a standard work of the kind. Proofs of this have been presented in the history of

The Medium. The literature already developed and maintained in character for a number of consecutive years is satisfactory evidence of the existence of the requisite culture, and the strength and numbers of our Church, in respect of subscription, were clearly shown by the list of 1870, when it was eighteen hundred. This number was easily secured by the hearty coöperation of ministers and elders, who worked faithfully to make up clubs for *The Medium*; and we are sure that the literary and theological character of the quarterly has been such as not to disappoint the just expectations of the reading portion of the Church. As has already been said, some of the very best discussions of subjects of abiding interest ever produced by our denomination were first published in its pages, and we have assurances of future labor, in various departments of theological and cognate investigation, which encourage the firm belief that we can still maintain, and even extend, the range of thought already attained, and bring to light much undeveloped talent of a high order in the Church.

Could the Board have the benefit of the subscription-list given to *The Medium* in 1870—that is, eighteen hundred names—which our Church can easily supply, to its own great gain and edification, it would be enabled not only to successfully continue the publication of this noble organ of faith, but it could afford such advances upon mechanical improvement as might be suggested by true wisdom, as well as make some beginning toward remuneration for the toil of faithful workers in the Church's literature. The size of each number could also be increased from one hundred and twenty-eight to one hundred and forty-four or one hundred and sixty pages, and thus allow greater space for a wider expansion and increasing variety of erudite studies. The two thousand subscribers, which the General Assembly has said *The Medium* should have, would place it upon a solid and enduring basis, even at the low rate of two dollars per year, its present price. There is no quarterly, among all our exchanges, which is published at as low a rate as *The Medium*. The price ranges from two and a half to five dollars, the subscription to the majority being from three to four dollars. This fact alone should stim-

ulate our people to sustain so valuable and so cheap a publication.

In the following circular, which has been printed and scattered throughout the Church, the Board makes an earnest attempt to gain the ear of our people for awhile in the interest of *The Medium*. The testimonials to the value of our quarterly could be multiplied from different sources, were it necessary. The editor joins heartily in the appeal of the Board, and hopes that every subscriber will at once go to work to increase our list, as it is not, at present, self-sustaining. But first, we ask,

PLEASE READ THIS THROUGH.

DEAR BROTHER:—The Board of Publication hereby earnestly calls your attention to the value and interest of *The Theological Medium*. The estimate placed upon this sterling quarterly by most capable persons, both in and out of our own Church, is exceedingly high, and the Board unhesitatingly pronounces it worthy of the widest circulation and perusal. No minister, in particular, and no intelligent member of our Church should be deprived of its invaluable help, not only in forming, but in maintaining, right views of doctrines on all possible subjects of morals and of faith. *The Medium* now belongs to the Church, and the latter must make it a success, or else allow it to fail; and the honor of the one or the shame of the other must rest with the Church.

Many have promised clubs for *The Medium* who have not sent a single subscriber. A little effort would easily secure a number of names. We urge the importance of this matter and of prompt action by all interested. The value of *The Medium* was recognized by our last General Assembly in the following terms: "We claim to have nine hundred or a thousand ministers, and yet not more than one-half of this number read the work which is, above others, intended for their use. *The Medium* is good in its matter, and it is the cheapest work of the kind published in the country; nor is it intended for the ministry only, but also for intelligent and thoughtful laymen. It ought to have two thousand subscribers. If one of the very best exponents of our literature and theology continues to be so greatly neglected, we shall regard it as ominous."

The Board begs leave also to present to the Church the high estimate placed upon *The Medium* by one who is not a member of our Church—the able, learned, and justly honored Rev. T. O. Summers, D.D., LL.D., editor of the *Christian Advocate*, which is the organ of the General Conference of the Methodist Episcopal Church, South, published

in Nashville. On receiving and reading the July number, he writes (*Christian Advocate*, August 9, 1873) as follows:

THE THEOLOGICAL MEDIUM, a Cumberland Presbyterian Quarterly. Rev. M. B. DeWitt, Editor. Nashville: Cumberland Presbyterian Board of Publication.—We have received the July number of this valuable quarterly, and read it through. We congratulate our excellent friend, the editor—or rather the Church which he serves so well—on his success in editing this work. Our Cumberland brethren ought to be castigated if they do not give it a generous and liberal support. The first article is on "Ecclesiology." Dr. Poindexter uses this word to express the nature, design, and polity of the Church—a liberty which we dare not take. His paper is highly suggestive, and it is to be followed by others. So far, we find little from which to dissent. Dr. Anderson's article on "Missions" is capital and opportune. We wish it could be read by the ministers and members of our Churches. We copy a paragraph or two in our Missionary Department. Our prize-seekers would do well to read it before they write. Then comes "Unwilling Testimony," by T. H. Anderson—in which good use is made of the deliverances of Huxley, Tyndall, etc. Then comes a masterly review of Matthews's "Divine Purpose," in which the venerable Professor Burney utterly demolishes that sophistical work. He writes in a fine controversial style—calm, kind, but trenchant. It is utterly amazing to us how Dr. Matthews can imagine that there can be any communion between absolute predestination and moral agency. We do wish our dear brethren would give over the fruitless effort. "Man is free, and he knows it, and there is an end of it." We thank Dr. Burney most sincerely for this masterly paper. The Rev. S. O. Woods has a good paper on "The Soul." Then comes a valuable article on "Close Communion," from the *Lutheran Quarterly*—viewed, of course, from an Evangelical Lutheran stand-point. We commend it to the serious consideration of our Seceder and Baptist friends. "The Religious Character of Faraday" and "The Land of the Veda" are excellent papers, taken from the *New Englander* and the *Methodist Quarterly Review*. The "Book Notices" are judicious. This quarterly makes a handsome appearance, and it is very cheap—only two dollars a year. Our friends, who want a work of this class, would do well to subscribe for this.

Will not all the ministers and many lay-members send at once to our Publishing Agent for this year's volume, as the back numbers are carefully kept, and the matter is permanently valuable, and also subscribe for another year? May we not hope to have an encouraging response to this appeal.

W. E. WARD, *President*,
D. C. LOVE,
JOHN FRIZZELL,
J. M. GAUT,
W. C. SMITH,
Board of Publication.

BOOK NOTICES.

Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.

Prepared by the Rev. JOHN MCCLINTOCK, D.D., and JAMES STRONG, S.T.D. Vol. I., A, B; Vol. II., C, D; Vol. III., E-G; Vol. IV., H-J; Vol. V., K-Mc. New York: Harper & Brothers, Publishers, Franklin Square.

These massive and elegant octavo volumes contain an average of more than one thousand pages, making over five thousand pages in the five volumes. The mechanical execution of the work is exceedingly fine, especially when we consider the variety of type used, the different languages employed in definitions and explanations, and the many maps and cuts presented illustrative of many countries and objects. The one criticism which we have to offer in advance in regard to this grand and unsurpassed production of genius, learning, industry, and skill, is that its title does, by no means, tell all that the work is. This is probably not the fault of the authors at all, for as we look into these magnificent books again and again, we are more and more impressed with the fact that no title-page could contain an epitome of the endless variety, richness, and permanent importance of the treasures of knowledge here collected and so admirably collated.

On *Biblical Literature*, there is not a question connected with the Word of God which does not here find, doubtless, the most complete and satisfactory answer yet given to earnest inquirers. The author, origin, date of writing, character, scope, style, and relative significance and value of every book in the Bible, so far as the work yet extends, are presented with an accuracy and clearness truly wonderful, and delightful to the Biblical student. All the valuable facts concerning the books of the Bible which have been well made out, and very many suggestive opinions in regard to them and to things connected with them, are carefully recorded. In a word, the

whole field of Biblical literature appears to have been reaped, gathered, and *gleaned*.

On *Theological Literature*, it may be truly said that there is not a shade of existing and differing beliefs, not a sect of religionists belonging to the past, but probably has its creed faithfully stated in these royal pages. While the authors of the work are leading spirits in the Methodist Episcopal Church, they show a true catholicity of heart, a comprehensiveness of view, and an integrity of Christian purpose in their grand enterprise, of speaking acceptably to all of God's loving and reading children, which cordially commend them and their work to every intelligent person. On this subject, they have earnestly and successfully sought information at the hands of representative minds in all religious denominations, and have collected a vast mass of facts and figures which must prove very useful to the entire Christian Church. Persons who cannot have access to extensive libraries, such as a large proportion of ministers of the various Churches and the body of their membership, will find more information in this compendious production than they can possibly gain from their limited resources. We would heartily advise any minister or intelligent layman to procure this work, as affording within itself an almost complete library of reference. Of course, the articles have to be comparatively brief, but they are very comprehensive and clear. Their alphabetical order renders it an easy task to find a given subject, and the constant references distinctly point out all the collateral questions.

On *Ecclesiastical Literature*, there is a perfect fund of materials, carefully condensed and judiciously classified, so that a very considerable amount of information can be obtained in a short period of time. The historical *data* employed run back to the very earliest pages of sacred and profane records. All the great intellectual lights that shone on the lapsing ecclesiastical ages are made to throw their rays upon the columns of this splendid Cyclopedia. The grand principles, as well as a large mass of facts, of ecclesiastical history are ably stated; and, therefore, a thoroughly intelligent opinion may be formed of the rise, progress, and work of all branches of the Christian Church at every period, besides the valuable acquisitions

which may be made in the knowledge of other religious beliefs. On this point, it is not necessary to offer specifications, for the reason that the subject is limited only by the number of creeds among men.

In addition to the leading points we have noticed, we may truly affirm that a most surprising amount of matter is presented in these volumes on all questions at all collateral to the general subjects. Most excellent and interesting biographical sketches are scattered throughout the work, so that a great number of distinguished names of past time, up to the passing hour, is mentioned, and the nativity, labors, and influence of the individuals clearly set forth.

A rich mine of ancient and modern geography runs through the work, and affords abundant help to all inquirers in this most useful field of knowledge. On this latter subject, we will record right here our settled conviction that far too little attention is paid by our ministry to the value of geographical acquisitions and accuracy as a preparation for the effectiveness of the pulpit; and we rejoice that the authors of this elegant *Cyclopedia* have given so much space to maps and to full descriptions of cities, lakes, seas, rivers, mountains, plains—in a word, of all Bible-lands, in particular.

Ethnology, ornithology, botany—indeed, all natural history, so far as it bears upon the illustration of the Scriptures—receive a full share of consideration; and the cuts representing races of men, beasts, birds, plants, etc., are quite instructive and very beautiful. The same might be said of architecture, etc.

To conclude this notice, we may safely say that there is yet published no work of equal value of the kind, and the future must develop very considerable skill, learning, and industry, beyond the present, in order to surpass this monument of toil and ability. Dr. McClintock, the original projector of this *Cyclopedia*, lived to prepare a great part of the entire materials for his especial department of the work, but died in the very zenith of his strength. In the fourth volume, there is a "Memorial" of him, prepared by his co-laborer, Dr. Strong, in which the latter says: "In sending out this volume, it becomes my sad duty, as co-editor, to pay a tribute of affection and respect to the memory of the late editor-in-chief, Dr. John

McClintock, who rested from his earthly labors while these pages were still in preparation for the press. As an accomplished scholar, an eloquent speaker, a clear writer, an able divine, a skillful educator, a consummate critic, an ardent patriot, a genial friend, and a devout Christian, his loss is deeply felt, not only in private association and ministerial and literary circles, but in the community at large. The closing years of his life were occupied in the preparation of the present 'Cyclopedia of Biblical, Theological, and Ecclesiastical Literature,' a work for which he was peculiarly fitted by a comprehensive and accurate scholarship and a catholicity of judgment which enabled him to survey religious questions in the broadest light of Christian liberality."

In the preface to the fourth volume, it is stated that "Professor J. H. Worman, whose previous connection with Dr. McClintock in this work peculiarly fitted him to take a part in its completion, has devoted his time, since the death of the late senior editor, to supplying matter in the department which that event left to be supplemented, and he has also done important service in proof-reading and general coöperation." To the courtesy of this gentleman we are indebted for the volumes under review, and we place our name on record for the remainder of the work when it may be issued from the press of the Harpers.

The Difference; or, The Identity, Unity, and Difference in the Church, and wherein Cumberland Presbyterians differ from other Denominations. By REV. T. S. LOVE, Irondale, Mo.

This is a little book of ninety-four pages, 18mo, paper covers, which is very well printed, and on excellent paper. There is an Introduction, followed by ten chapters of matter in which the author presents his views of the difference between the doctrine, government, and practice of Cumberland Presbyterians and those of Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Episcopalians, and Methodist Protestants. The ninth and tenth chapters are devoted especially to the "Peculiarities of the Cumberland Presbyterian Church" and "Practical Union."

The author's views on some of the points which he presents

are very well stated, and the book will no doubt find a considerable number of readers, especially among those whose time is very limited and who like a simple and earnest style. The price, being only twenty-five cents for a single copy, places the book within easy reach of every person.

The author, in the ninth chapter, assumes strong and high ground for the members of our household of faith, as seen in language of this kind: "Certain features belong to the Cumberland Presbyterian Church that cannot be claimed by any other denomination with which it has been contrasted." After this follows, on a number of pages, a statement of our peculiarities, the main points of which we present, and leave the work to the reader in general. He says: 1. "It was the first and the only branch of the Church that has avowed and adopted what is termed the 'Medium Theology' system." 2. "The doctrines, government, and practice of the Cumberland Presbyterian Church, in those particulars wherein it differs from other Churches, are believed and adopted by more Christians than are those of an opposite character in any other denomination." 3. "Cumberland Presbyterians are, in general, more firmly established in their position than others." 4. "The Cumberland Presbyterian Church has been more largely instrumental in building up and aiding other denominations than has been any other branch of the Church." 5. "The Cumberland Presbyterian Church is *American* and *Providential*." 6. "The sixth peculiarity of the Cumberland Presbyterian Church is her progress." 7. "This is a *united* Church. She is the only denomination, with a general bond of union, that remains undivided, North, South, East, and West. All others have been divided—some on political issues, some on doctrinal differences, and some from other secular and local causes." 8. "The last peculiarity of the Cumberland Presbyterian Church, that will be noticed here, is her spirit of *liberality* and coöperation. There is not a Church in all the land whose ministers and members coöperate so cordially with any and all sects as do Cumberland Presbyterians. This spirit of mutual operation was early imbibed and practiced by the Church in her struggles for advancement. This Church occupies ground common to all other denominations. The non-

sectional and non-secular position of the Church presents a broad basis for operative union."

Those who may wish to purchase this little work, either a single copy or a number of copies, can secure it by addressing the author, Irondale, Mo., or W. E. Dunaway, Agent of Board of Publication, 41 Union street, Nashville, Tenn.

W. T. BERRY & Co., booksellers, of this city have placed before us Nos. 5, 6, 7, being monthly parts of *Half-hour Recreations in Popular Science*, published by Messrs. Estes & Lauriat, 143 Washington street, Boston. This publication is designed to be continued from month to month, and so paged as to make a handsome volume at the end of the year.

Of the parts before us, No. 5 contains "Spectrum Analysis Discoveries about Nebulæ, Comets, and Meteoric Showers, with something about Corals and Coral Islands." No. 6 is upon "Unconscious Action of the Brain, and Epidemic Delusions." No. 7 presents us "The Geology of the Stars." These and kindred subjects are discussed by the ablest scientific men of the age, and the results of their various investigations are gathered into the pages of *Half-hour Recreations in Popular Science*. Sometimes these results appear in the complete form of a lengthy lecture, or essay, and sometimes selections are made from more elaborate works, by extracts exhibiting some peculiar phase of the subject. No doubt the discussions will find a large class of readers, because they are the very latest developments of recent inquiry and of ingenious speculation. The array of names to appear from time to time is sufficient guarantee of eminent ability, as the following statement in the prospectus will show: "Selections will be made from the works of Tyndall, Proctor, Fignier, Mill, Spencer, Huxley, Lecky, Darwin, and other eminent European scientists; and special arrangements will be made for contributions by distinguished American authors."

We do not know what the relative position of the American authors, from whom contributions will be had, to the Christian faith may be, but it is manifest that the array of European names presented is any thing but a sure defense of the Word of God. One of them has lately died, of whom a friend of

his has written in regard to the epitaph upon his wife's tomb: "The inscription on her tomb testifies to his deep attachment, but shows that the hope of ever meeting her again was not so strong as it would have been with Socrates or Cicero." Again he says: "Mr. Mill no doubt died as he had lived, a consistent 'modern stoic.' His favorite reading was Marcus Aurelius, and he has left to the world the memory of the highest stoical life—of utter devotion to truth, justice, and humanity—but, alas! in all probability, without the conscious inspiration of Christianity, and without a hope of personal immortality."

We greatly fear that the same may be properly said of very many of those who, though so distinguished, have given the energies of really great intellects to the pursuits of science without the sanctifying influences of true religious faith. There are and have been illustrious exceptions, like Faraday, and they shine like stars in the nightly sky of science.

We have been particularly interested with the discussion, contained in Part 7 of these papers, on "The Geology of the Stars." The principle, or doctrine, is announced that the whole universe of worlds has one material origin; consequently, like phenomena are witnessed in all, so far as they are observable by the spectroscope. The planets of our solar system have been thrown off, it is maintained, from the burning mass of the sun, at different periods, and have passed through manifold stages of refrigeration. These stages have developed different conditions of physical history, from that of liquid fire to that of absolute and utter frozenness. The sun is at present in the former, the moon in the latter, condition. But we copy the following, to show the view of the moon's existing state, and to let our readers see what is the future of our own now beautiful and habitable earth:

The moon being removed from us but ten times the circumference of the earth, we ought to expect much from a telescopic study of that body. We learn, first of all, that neither water nor atmosphere is present. Hence, the moon is not inhabited. But if water and air have existed upon the moon, how shall we explain their disappearance? They have been absorbed by the rocks. Consider that, in the present condition of our globe, the water and air must be unable to penetrate more than one-fiftieth the distance to the earth's center. Percolating

downward through the rocks, the water soon reaches a temperature which dissipates it into vapor, and returns it toward the surface, to be recondensed. Thus, a circulation is maintained analogous to that which existed in the atmosphere in the early history of cloud and rain formation, while yet the lower *strata* of the atmosphere were too highly heated to permit the existence of water. But, as in the earlier age, the progressive cooling of the earth will allow the waters to circulate deeper and deeper. When the thickness of the terrestrial shell which must be saturated with water has doubled, the increased demand must lower the waters of the ocean; and, long before refrigeration has reached the center, the thirsty rocks will have swallowed the sea and all our surface-waters. The drained, and shrunken, and shivered zone lying nearer the surface will suck in the atmosphere, and this will disappear in the pores and caverns of the worn-out world.

The total disappearance of water and air from the surface of the moon may, therefore, be assumed as evidence of an advanced stage of refrigeration. The moon is a fossil world—an ancient cinder suspended in the heavens, once the seat of all the varied and intense activities which now characterize the surface of our earth, but in the present period a realm of silence and stagnation. Sprung from the bosom of the earth, there was a time when its physical condition had not diverged from that of the earth; but swung by itself in the midst of frigid space, and having but one forty-ninth the bulk of the earth for the conservation of its temperature, cooling proceeded forty-nine times as rapidly as that of the earth. Its geological periods were correspondingly shorter. Its zoic age was reached while yet our world remained, perhaps, in a glowing condition. Its human period was passing while *Eozoön* was solitary occupant of our primeval ocean. The lunar days were not then, as now, of four weeks' duration. The earth had not yet, by its perpetual strain upon the unequally-balanced mass, set the lunar orb, as it were, in the cerulean vault, with the same face always turned toward our globe. Its day was probably much shorter than ours. In the progress of time, the powerful attraction of the earth would gradually draw the heaviest side toward itself, and eventually fix it in that attitude. The waters, already in excess upon the opposite side, would now still farther retreat to that hemisphere. The limited tracts of sedimentary rocks upon the hither side of the moon are probably not the only traces of water which would be discerned if we could inspect the further side. This was at least one of the crises in the life of the planet. It was no longer habitable. The populations which had lived and thought upon its surface had fulfilled their appointed destiny, and exchanged their corporeal habiliments for spiritual instrumentalities of another

order. Ages after, when our planet had become fitted for intelligent organizations, the moon's surface had already become desolate—an abandoned camp—a ruined habitation, perpetuated only to admonish the earth of her own impending fate, and teach her occupant that other home must be provided which frost and decay can never invade.

Life and Times of Alfred the Great. By THOMAS HUGHES, M.P., author of "Tom Brown's School-days." Revised by Atticus G. Haygood, D.D., Sunday-school Secretary. Nashville, Tenn.: Published by A. H. Redford, Agent, for the M. E. Church, South. 1873.

As long as the generations of Anglo-Saxons follow each other down the sweep of ages, so long will the name and character of Alfred the Great be encircled with an aureola of charming interest and peculiar delight. There are few such characters in all history, and the dim distance of that past, when the grand king lived and taught his subjects in the arts of useful and happy life, acts as a wondrous vista along which many generations and varied scenes of men and things appear in most impressive succession, with the simple days and earnest hearts of Alfred and his people as the head or closing up of the vision. No child can read the life of England's first great king without reaping a great amount of benefit therefrom. This history of him, by one who writes *con amore*, is, certainly, a pleasing production, to which, barring some notions about *kingship*, which are of small consequence in republican America, we can take little exception; and, as revised by the worthy Sunday-school Secretary of the M. E. Church, South, and printed at the Southern Methodist Publishing House, we can and do heartily commend it to our young people and everybody else's children. It is one of a series of excellent books for the young.

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


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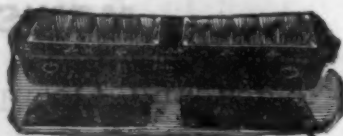
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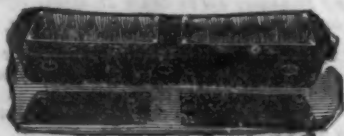
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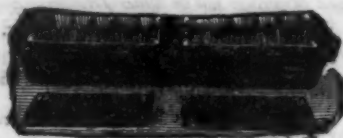
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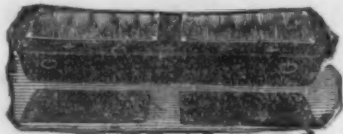
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